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The
American Friend

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New Series
Vol. XVI. No. 11

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ON THE HORIZON OF THE CHRISTIAN CHURCH

FAITH AND ORDER CONTINUATION COMMITTEE

The Continuation Committee of the World Conference on Faith and Order will hold its next meeting in the city of Prague beginning September 6th. The place and time were chosen by the Business Committee at its last meeting held in New York on February 24th. The selection was influenced largely by the fact that the Continuation Committee of the Universal Christian Conference on Life and Work will meet in Prague during the first week in September. Since a number of men serve on both committees it will be convenient to have the meeting on Faith and Order follow immediately after the meeting on Life and Work. Bishop Charles H. Brent, who has been obliged to give up all work since his return from Lausanne, is improving in health. He is spending the winter in the South, and it is hoped that he will be able to resume his place in the Christian Unity Movement in the near future. Reports received by the Business Committee show that the findings and recommendations of the Lausanne Conference are being widely discussed, not only in the pulpit, but also at conferences of churchmen and laymen. Ralph W. Brown, General Secretary, reported that since the adjournment at Lausanne, press clippings on the subject of Christian Unity received at his office in Boston have increased tenfold.

WORLD'S TENTH SUNDAY SCHOOL CONVENTION

July 11-18, 1928, is the date for the tenth convention of the World's Sunday School Association. It will be four years since the last convention which was held in Glasgow, Scotland. The 1928 convention comes to the United States and will convene in Los Angeles, California. This is the first World's Sunday School Convention held in this country since 1910 at Washington, D. C.; it probably will be many years before Friends in America will have such an opportunity again. Attendance upon this convention can be combined with a seeing-America vacation trip. Many unique features will unite in this outstanding convention. Bible School work and the large field of religious education will be considered, but more especially with the missionary and world fellowship setting. Thirty-two nationalities encircling the globe will be represented in what will in reality be a congress of nations. Such topics as the program contains are indeed enticing to Friends with their outstanding principles of brotherhood to all peoples. How enlightening it will be to hear world renowned speakers discuss: (a) Building a Curriculum for Christian World Fellowship; (b) Training a Leadership for Christian World Fellowship; (c) Methods Employed for developing Christian World Fellowship; (d) Problems involved in developing Christian World Fellowship; (e) Fine Arts and Pageantry in developing a Christian World Fellowship; (f) Youth and Christian World Fellowship. You have expected to visit California sometime. Why not plan to go with the congenial crowd which will go next summer and take in this wonderful convention? If you are interested at all, write to E. H. Stranahan, Oskaloosa, Iowa, Chairman of the Board on Religious Education, and he will supply you with an abundance of literature describing the convention and the things planned along the way.

Sixteen Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street

Richmond, Indiana

STUDY OF COMPULSORY CHAPEL WORSHIP

At Princeton University recently two hundred college and preparatory school teachers assembled for a week-end study of religion on the campus. A curious admixture of types was this company of presidents, deans, chaplains, professors and schoolmasters, some from small denominational or military institutions, others from the great mass-production universities; some from provincial sequestered communities, others from the metropolis where the college is lost in the complex life about it. They looked at the problem of "religion on the campus" in its three major aspects—worship, curriculum, voluntary religious organizations. Concerning compulsion in chapel worship they were about equally divided. Where the custom had some traditional standing its representatives, although in no case satisfied with its present conduct, were hardly ready to see it abolished. The disciplinary effect of compulsory attendance, the psychological and social value of corporate assembly, and the opportunity for scattering a few seeds of truth or wisdom with its chance of falling on other than stony ground, were values not lightly to be discarded. Yet when one good president issued the dictum, "Christian colleges have the right to prescribe religious worship," it brought the prompt and supported response: "It is not a question of *right*, it is a question of what is best for the students." That there is a place for corporate worship on the campus few, if any, were willing to gainsay. That it is being now, and has been, all too often handled in an irreverent, perfunctory, slipshod fashion under untrained leadership, all agreed. Three distinct attitudes were expressed: that courses in religion be accorded an academic dignity and parity with that of other subjects; that the teaching of religion should be "a dispassionate inquiry," "a presentation to the student of a body of accredited knowledge," "a laying upon the altar of some good dry wood," and that it should not be in any sense propaganda; that all teaching of whatever subject, if reverently and honestly done, is religious teaching, and that nothing else matters.

THEY COME FROM MINISTERIAL FAMILIES

A questionnaire submitted to leading ministers of all denominations of the Protestant Church indicated that two-fifths of them were themselves sons of ministers. As only one hundred ministers were considered in this questionnaire circulated by the clergymen's committee of the American Eugenics Society, Henry S. Huntington, of Scarsdale, N. Y., who had the canvass in charge, concedes that the result may not be taken as adequately representative but strongly indicates that ministers come from ministerial families, the son following in the footsteps of his father.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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On "Raising Sermons"

A Contributed Editorial

THE best sermons are grown and not made. They spring from carefully selected seed thoughts, planted in the soil of human experience, cultivated with intelligent industry, warmed by the sunlight of God's love, wet with human tears and divine sorrows, tested by the tempests of tribulation, harvested only when ripe and marketed to meet the elemental spiritual hungers of men.

Sermons of this sort nourish the inner man, who does not live by bread alone. The hungry flock look up and are fed. Neither the manufactured article nor the hot-house product is "just as good." There is no substitute for a sermon deep-rooted in the soil of the soul. Neither a living silence nor a rich liturgy can ever displace the vital word which is "living, and active, and sharper than any two-edged sword." Words remain the most direct and explicit expression of personality and when they leap, warm and prophetic, from kindled heart and mind, men cry out as they did to Peter and the apostles on the day of Pentecost, "Brethren, what shall we do?"

But how to preach sermons like that! Who can not remember high moments when deep answered to deep in his own experience, either as preacher or hearer. Who cannot remember, "pity 'tis, 'tis true," the dull, weak sermons that have given the lie to every pious sentiment professed. Can nothing at all be done about it? Is the realm of the spirit a lawless, capricious area of human life? "We need," says Rufus Jones in some other context, "faith and technique." That is the formula for sermons. It is of the technique that I would write.

Now technique is a forbidding word, especially to Quakers, and emphatically as regards sermons. Technique in religious education? Technique in social service? Technique in racial and international relations? Assuredly. But technique in sermons? No.

One shares this antipathy. However carefully constructed, from homiletically flawless blueprints, of sound thought-timber, with nicely planned ornamentation, the carpentered sermon is lifeless. But there is a technique of the grower as well as of the builder. Sermons must be "raised" with the same intelligence and skill that scientific agriculture applies to the raising of crops. What does this mean for the preacher?

It means time enough for the seed thought to grow. Few seed thoughts grow into sermons in a week. The most spontaneous and moving utterance is the fruit of perhaps years of unconscious cultivation. As the education of a boy must begin with his grandfather, so the preparation of next Sunday's sermon ought to begin ten years back. Less paradoxically, we must plant seed thoughts today in good soil and give them time to grow. Does this mean files and card indexes and systems? No doubt. But a file is often a tomb where seeds are interred, not planted. What the English call a commonplace book—any sort of notebook with blank pages, where your own thought or somebody else's thought is set down in the soil of your own meditation—is worth all the elaborate aids to preachers ever invented. "First, think yourself empty, then read yourself full," wrote a wise man many years ago. The soil of the sermon is your own soul. It is there that God speaks to you and through you to others. When one has given himself in prayer and hard thinking to the seed thought, he ought to cultivate that thought. He ought to fertilize his own soul-soil with the rich experience of the ages, the work of scholars, saints, poets, heroes, and common folk. The Bible will prove to be the supreme means for enrichment, neutralizing the harmful elements in his own soul, nourishing the seed. Here a man's files and indexes and interleaved Bibles and books will prove to be indispensable. They are his "short-cuts" to the experience of the race.

To continue the figure, the arrangement of a sermon cught to be organic, "first the blade, then the ear, then the full corn in the ear." The planning of a sermon is not a black art. It is the art of giving expression to the divine law of growth. Nature grows one sort of fruit from one seed. Clever persons seem able to produce a dozen varieties of fruit in a single sermon. We marvel at their ingenuity but our souls are rarely fed by them. A single, central, significant truth unfolded according to the law of that truth in relation to human needs is the right plan.

And now as to marketing. The preacher is not to "sell his ideas." High pressure salesmanship is necessary when the salesman knows that there are a dozen competing products, almost if not quite as good as his own. The preacher who adopts similar methods betrays himself. He shouts and weeps and plies the tricks of his trade to convince himself but he disillusions his hearers. The body wants food and the spirit, the bread of life. There is no substitute for either. If God has given to any soul the bread and water of life, he may share it with others with the calm authority of inner conviction. The world is waiting today as in every other day for such sermons. It may be that the streets will be filled with folk hurrying to hear, as were the streets of Antioch in the days of Chrysostom and the streets around St. Paul's in the days of Latimer, or it may be that only a handful will respond, the "not many wise after the flesh, not many mighty, not many noble" of Paul's own experience. But in either case the hungry flock look up and are fed.

Hartford, Conn. ALEXANDER C. PURDY.

Treasures of Twilight

BY RICHARD K. MORTON

Accompanying the following article was a note from its writer, in which he explained that it was written after he had studied various books rather carefully and had been through some saddening experiences. "I went out into the twilight and tried to open my heart and my mind to Nature, to others and to God. The twilight spoke to me and seemed to tell me of life—its highest values, ideals, purposes, powers. The enclosed is but a feeble and distorted record of impressions I then received."

THE sun is about to set, and its rays, drawing back further into the recesses of heaven, leave peace and quiet it their wake. The treetops are the last to nod their daily farewell to the light, and they will be the first to be pierced by the swift gray shafts of dawn. For a few moments, all too brief, Nature holds her whispered vespers, and a soft light touches the ground, the leaves, stone walls, and houses and makes them gleam with marvelously tinted colors. Sometimes a beautiful lavender seems to pervade the scarcely moving air, while the earth hearkens to the sun's valedictory with hardly the slightest movement.

It is the signal for a thousand songs to burst forth from thicket, leaf, and grass. One realm of Nature's creatures hurries toward shelter, while the other sets out to roam upon nocturnal adventures. It is the signal for a thousand lights to gleam with friendly beams from a thousand windows, like small stars come down to earth. It is the signal for a thousand wonderful thoughts to stir within the soul and gleam their way to wise actions and enrich the radiance of character.

I take one longing glimpse upon this rare scene and feel as one chastened and cleansed; I listen but one moment to the powers that stir within me and know that I am not alone, not friendless, not impotent to do the work of Him who by a twilight pageant can stir within me forces that would not awaken from earth loudest shouts, nor from the most titanic efforts of godless men. If air and earth can present such marvelous pageantry, shall all the riches of man's heart and mind array no greater spectacle? Shall man find such treasures only diffused in the air, while sun and stars keep their measured distance from the tiny earth? I know that if this soul-stirring spectacle so often spreads its mystic splendor through the air, I, too, may know what it means to reflect the wonders of God's love! Would that I, like the tiny dust-particle, might learn to diffuse around me the light of heaven!

No unworthy man can destroy these treasures, for they appear only to those who can appreciate them. There are treasures that enrich the earth that are hidden from the eyes that are wilfully closed to truth, beauty, and goodness.

Twilight is something more than a brief moment toward the close of day when the sun is sinking into a western cloud of color and when the stars are one by one thrusting their white shafts through the blue canopy of heaven which always withholds complete victory from the onrushing hosts of night.

Twilight is made possible because there are *two lights*—one (radiated by the cloak of earth in burnished splendor) from the fading sun, and one from the emerging stars. Twilight is thus a symbol of the most sacred and memorable moments of our lives because we, too, most fully appreciate life's wonders and values when there are two lights gleaming—one from above and one within our own hearts. Like the earth itself, a human life must constantly be radiating reflected light; it must constantly be giving back in its own way power received from above. We can never have those exquisite spiritual experiences, which our life is meant to have, until we come to know that light from above and become able to reflect it.

Twilight shows the essential splendor of the world in which we live. We, too, can understand life's true splendor if we have disciplined ourselves so as to be able to understand its value when we see it.

How rich is life when it can come to derive so much from a few moments of twilight! If we stop to think of the elements which enter into life's splendor, we shall no longer be content to grovel around in spiritual and intellectual darkness and hopelessness. Some people see life simply in shades of black and white, because they have never taken the trouble to give the natural and intended colors to it; others see it as a blurred smudge, because they never stop in their frantic desire for pleasures and possessions to see it fully and clearly. They look at the treasures of beautiful lives just as they would at those of a specimen in a museum—something mildly intriguing and desirable to possess for one's self, but something which, when one passes on to the next exhibit, is often never seriously thought of again.

These beautiful treasures of twilight, that fill the mind and heart with a fragrance that surpasses the power of flowers, need something near at hand to set them off properly. No matter how many treasures God may be able to give us, if our lives are not prepared to set them off properly, they will appear of little value, to others and to ourselves. We progress by comparing our lives with those of other people and with the standards which God has set for us all.

Very often, these precious moments in our lives, when we feel more closely in tune with the infinite and the eternal, come as the darkness of some trouble, misfortune, or disappointment looms before us. If there were no darkness in the world we should be painfully oppressed with colors and their glaring brightness; onrushing darkness makes the few moments of twilight all the more exquisite. There is no agent of darkness or of evil that can in the least damage our lives and their treasures if we sincerely desire to keep them noble and righteous. It is *never* absolutely dark in any Christian life, any more than it is upon the earth; there is always some direct or indirect light present partially to dispel the gloom.

The twilight moments of life are observed only by those who are not too busy with trifles to experience some of the supreme blessings of life, and who can cultivate an attitude which will make possible the full understanding and appreciation of life's greatest values. We too often are like the watchman who was directed to watch for the coming of a certain messenger; he became so interested in idly watching all the people in general, that the messenger passed by unheeded.

These moments come to us, furthermore, only when we have not set up some conflicting glare which will spoil the beauty of the twilight moments. In life we sometimes expect to receive great rewards and recognition for powers of spiritual understanding, intellect, character, and skill in fulfilling all our obligations, but they fail to come because we have set up habits of life or ways of thinking which entirely destroy their influence. We may for some reason delight in producing bright glares to call attention to ourselves and our work, but the minute this glare begins to burn the stars fade from our sight and the gloom beyond the edge of the glare is darker than ever.

If we wish to know these supreme moments, we must give ourselves an unhindered view of the sky and of the environment in which we find ourselves. The trouble with many lives is that they never get a full view of the highest purposes and values of life. They are always looking at some lesser value near at hand. They never glimpse the full majesty of the abundant life. They never think to look for something that is greater than they, and that will lead them onward and upward. The astronomer who passionately desires to study the stars gets upon a high place with a powerful telescope and sets up his steady vigil for hours at a time. We must be no less in earnest if we want to observe the greatest things in life. There is little point in continually talking piously about some pious abstractions about which one knows nothing and does nothing and finds nothing.

These twilight moments, finally, come to those who have a *clear* view of life. If one's own present situation is uncertain, and if the aspirations for one's later life are still more uncertain, one cannot expect to have the fullest enjoyment of these rare twilight moments when the soul seems closely in touch with God. Twilight comes only on clear evenings, and we can be inspired and helped only by some experience which is clear to us. Too often we pretend to know what such an experience is, by using the general

terms which language has given for all people's use in describing it, without really having had the experience. We have all asked a direction, on some occasion, from a passer-by and pretended to know where some other landmark is, rather than show to this stranger something that already is obvious—our lack of acquaintance with the locality. It seems to me that we would profit by it much if we resolved to forego these vague abstractions until the richness of our lives should teach us real meanings for them or teach us some new terms altogether.

We take pride in observing all the different glories of the air —clouds, colors, twilight, rainbows, lightning, and other phenomena. Let us also take pride in cultivating those personal qualities which will open our eyes to the greater glories of life and to the higher purposes and powers of mankind. We may without irreparable loss go through life without having seen many times the exquisite splendor of Nature's twilight, but to go through life without ever once having glimpsed the highest spiritual values and possibilities, which the soul alone can behold, would indeed be calamitous. But the spiritual meanings of the twilight may be seen by all those who have minds and hearts which understand, and who make their lives a glorious struggle toward the Eternal, and can interpret their understanding for the benefit of all fellow men.

Boston, Massachusetts.

The Church and The Farmer

BY LINDLEY J. COOK

THE American farmer is coming to the attention of our nation today and is calling us to vizualize him and his problem. In the midst of our discussions about personal religion, the social gospel, internationalism, missions and the other phases of church work he calls us to stop and look at him. When we do so we see one of the most interesting characters in our American life. In our imagination we go back to the early days of our country and see him bringing under cultivation the rocky hillsides of New England. We see him tilling the narrow seaboard along the eastern slopes of the Appalachian Highland down into the warm areas of the South. As the population increases we see this farmer take his axe and cut his way through the forests, over the mountains, and along the Ohio River Valley into the central part of the nation. In this pioneer period the farmer developed a strong and fearless character and a very independent disposition. If people crowded him he moved farther westward. If the growing cities of the East shut him out of national politics he broke his way back in and let his voice be heard. He was the champion of democracy.

When Hamilton was despairing of democratic government and turning the affairs of state into the hands of property holders and men of means, Thomas Jefferson capitalized this democracy of the pioneer farmers of the Ohio Valley and saved our experiment in self-government. In later years when the farmers feared that the growing cities were gaining too much power in the national government, they sent Andrew Jackson to assert their cause. This spirit of individualism and democracy has been a firm cornerstone under our national government all through its history. Yet the farmer has not been so individualistic that he was not aware of the needs of others. When the Nineteenth Century opened with a call from our infant industries for protective tariffs on manufactured goods the farmer fell in line. The larger part of them have voted for protective tariff all through the years. Today the farmers are beginning to realize that they need some help for themselves, and, as in the days of Jefferson and Jackson, they are beginning to let their voices be heard.

What is their trouble? In the first place we are told that the farmers, who compose about thirty percent of our national population, are receiving only ten percent of the national income! That is only one-third what they should receive. In the second place they tell us they are thrown in competition with all the farmers of the world—a condition which would have ruined our infant industries in 1830. The statement has been made that some of our eastern manufacturing cities will import food from South America at a lower figure than our own farmers can produce it under our rising standard of American life. A third cause of trouble is overproduction. We have preached "efficiency" of production until our farmers have developed more efficiency. During the war we called on them to speed up production. They bought new machinery and threw pasture land into cultivation and raised their rate of production. After the war was over about the only way this rate of production was lowered was by letting an agricultural panic come on and drive millions of the farmers to our cities. Over-production leads to lower prices, and lower prices lead to greater production to make ends meet. So goes the vicious circle.

What the farmer is calling for now is some method of orderly marketing through which he can care for surplus production and for seasonal variations in time and amount of commodities produced. Most agricultural products have to be thrown on the market when harvested. The average farmer cannot afford storage facilities. This gives the middlemen their opportunity to buy cheap when the market is flooded. They are able to carry storage charges and can then sell these products at higher prices as they are needed during the year. Thus the farmer loses money, and the public pays just as high prices as if the farmer could market his products in an orderly manner at a higher rate. The government has already provided some storage facilities but they are not adequate for the need. The farmer says orderly marketing is perfectly fair and will not necessarily raise the prices of food in the cities. But city people and industrial leaders say that government aid toward orderly marketing is class legislation and "class discrimination," The farmer retorts that it is no more so than protective tariff for our manufacturers.

Then comes the voice of the social worker from the city slums. The following case is authentic. A minister had given an address on this subject to a convention of fellow ministers. A noted social worker was scheduled to speak after him. She took five minutes of her time to refute his speech and to impress upon the audience that in her opinion it is absolutely immoral for the farmers to think of limiting production or of raising prices when children are starving on the streets of our cities. She was looking at the problem merely from the city point of view, and she failed to realize that millions of country children are starving (figuratively) for lack of proper medical care and higher education, due to small family incomes.

By this time you are asking what the church has to do with all of this talk about rural economics. It can do a great deal if it sees its opportunity. In the first place the pastors of rural and villages churches need to know these facts and also study into the point of view of the cities and manufacturing centers. Then city pastors need to know the problems of the farmer so they can interpret his cause intelligibly to their city congregations. Any pastor having farmers in his congregation will find his understanding of them and their position greatly strengthened by such a study. He will also know better how to minister to their needs.

In the second place the church and its ministers can show the farmer that he has a moral problem. It is not an immoral thing for him to organize for protection as suggested by the social worker. He has just as much right to organize as does labor, or as do the manufacturers, to place heavily paid lobbyists at Washington to gain advantages for their interests. Ministers may even render valuable service to the farmers by joining their organizations such as the Grange, the Union, or the Bureau movement.

The rural pastor can help his farmer-members think through their problems by personal conversation, sermons, and public addresses at institutes and other assemblies. The farmer works hard all day. After supper he sits down to read but is tired and is in no position to think clearly. Often he does little more than read the daily paper and glance over his farm magazine. He seldom if ever gets into an intensive study of rural sociology and economics. He needs someone in his community who can take the time to study through his problem for him, if not with him. Here is the minister's opportunity.

We do not want the farmer to lose his democratic individualism but if he is ever to help himself out of his difficulties he must learn to cooperate. The three great American agricultural organizations, the Grange, the Union, and the Farm Bureau Fed-

eration, are just now drawing together and learning to cooperate as they never have before. Heretofore each has had its own solution and has held to it tenaciously. Now there is hope of united action. The rural minister can preach a gospel of cooperation in church, in community, and in national life. If he gets the farmer to cooperate in church and community affairs he will cooperate in other matters.

Agriculture is a basic industry. Cities cannot live without a food supply. Neither can they live long without the fresh streams of pure blood and high character which flow in from the rural areas each year. Sociologists say that cities would eventually die out if it were not for these country young men and women pouring in. Farm life conserves the spirit of the soil and of plants and animals. Home life and community loyalty and neighborliness are preserved in the country while they are dying in our cities. There is a spirit of initiative and enterprise in the heart of the farmer who owns and operates his own farm that is almost totally lacking in the heart of the factory hand or the office clerk. All these values must be preserved if our nation is to continue to be great. Here is a task with a challenge to the church and its ministry.

Greatest of all—the rural church can inspire hope in the heart of the farmer. It can point him to the Master who loved rural folk and who gave his life to save the world from selfishness.

Jamestown, Ohio.

Out of the Jungle—Onward!

BY PRESIDENT WM. LOWE BRYAN

I CHALLENGE any and every enemy of prohibition to name one restrictive liquor law anywhere of any time which the liquor forces have obeyed. We have tried out every milder restriction, every weaker device. We had a law that liquor must not be sold to known drunkards. Was that law obeyed? It was not. We tried to protect our youth by forbidding the sale of liquor to minors. Did the saloons obey that? They did not. We prohibited the sale of liquor on election days, and Sundays and after eleven o'clock at night. Were any of these laws obeyed? They were not. The people by overwhelming majorities voted their own states dry or their counties or townships or wards. Did the liquor forces ever respect the will of the people in such cases? Never. They poured in the liquor by every bootlegging device and then sought to break down the restrictive law by the lying claim that they sold more liquor in the dry territory than when they had open saloons.

Who in the face of a hundred years of such law defiance can believe that retreat from prohibition to some milder law will give us a law that the liquor forces will obey. They say that a law which is generally disobeyed breeds disrespect for all law and should be abolished. According to that we can maintain respect for law in America only by abolishing every law against liquor and so let the grey wolves have their way with our children.

This is my challenge. I make it to the weak-minded dry who has crumpled down under wet propaganda. I make it to any educator who thinks it statesmanlike to preach disobedience to laws of which he does not approve. I make it to any statesman who has sworn to support the constitution and habitually violated his oath. I ask you, any of you, to tell us what law the liquor forces have ever obeyed and will not fight as brazenly as they now fight the constitution of the United States. If we can not be shown a better battle line than we have now we are going to fight here.

In July of 1898 our regulars and our Rough Riders fought their way through the Cuban jungle and then up the hills that overlook Santiago. As General Wheeler, once a Confederate soldier but now a soldier of the United States, and Colonel Roosevelt stood there among the survivors of the desperate fight there came a rumor that some one at headquarters far back on the safe side of the jungle would order a retreat. If the rumor were true the blood-bought hill was to be given up. Then Joe Wheeler and Teddy Roosevelt looked into each other's eyes and said: We are not going back into that jungle. We are going on to Santiago.

My friends, we have fought our way for a hundred years through the liquor jungle against foes whose never changing policy has been defiance of every law made for their control. We have fought our way up the hill and now stand intrenched in the impregnable constitution. We are not going to retreat. We are not going back into the jungles. We are going to march straight on.

Indiana University.

Harvest Home

BY E. MERRILL ROOT

The clouds have fruit of lightnings, and the earth
Offers itself in joyous Eucharist
Of golden flesh and crimson blood. The heart
Of man grows also like a ruddy fruit.

Sap of the universe thru all that is
Runs with the ardor of a subtler Spring:
Earth's joy it is to grow in golden corn
For bread; or into cool and silken suns—
Roses for beauty; or to cloud-grown fruit
Of orange lightnings....to some fruit for God.

Let the Ice Age—earth's silver pruning-knife—
Cut leaves and branches; or let nebulae
Of chilling rains make white monotony
Upon its leaves, and feed its stalwart roots;
Or let fierce suns, like heaven's golden cows,
Consume its leaves: God, like a gardener, prunes
By tragedy the deathless tree of life.

Only one sorrow breaks the heart of man:
To see his words grow up like yellow corn
From the brain's patient earth, or see his heart
Ruddy with love hang on the body's tree,
Or see his deeds like crimson roses grow—
And yet to see them, all unnoticed, fade—
To see them no one's beauty, no one's bread.

All humble lives, like flowers in the woods,
Or common dandelions upon a lawn,
Would paraphrase the burning urge of earth
To their own tongue of beauty. And their joy
Is but to utter—and be understood.

I know their passion, and my heart is great
With all their sorrow: 'tis my sorrow too.

Therefore, I love the all-scorned dandelion,
The lonely violets, and the ragged corn
That grows in little fields: I give my heart—
Not my mere eyes—to their quiet loveliness.

Also I seek, both for myself and them,
Some One beyond the fickleness of man—
Some One to whom our lives are Eucharist—
Love for his wine and beauty for his bread.
My life is useless save at last it find
The sickle and the harvest-home and Him
Whose life I, joyous, nourish with my death.
Therefore, like corn, I stretch my emerald hands
Upward toward Him whose grain I long to be.

"Oh that I but knew where I might find Him!" such
Is the world's deepest word. And I, even I
Know it the utmost ardor of my heart.
And when I grow to be the wheat or grape
Within His garden, then the sap of life
Flows thru my wood with mightiest ecstasy—
Truth's ancient proof, the more abundant life.

O heart, my heart, you are like a ruddy fruit,
Like golden corn—the Eucharist of God!

Richmond, Indiana.

THE MESSAGE THROUGH EYE AND EAR

Illustrated Word Lectures Offer Something New in Religious Education Methods

One of the most interesting recent developments in the field of religious education is the combination of the chalk talk method with picture films. Frank W. Dell, Yearly Meeting Superintendent of California Yearly Meeting, has applied this device with most gratifying results to the problem of religious instruction.

It is more than a device, however, for it is thoroughly established upon sound principles of educational method. Perhaps a brief description will justify the statement.

The particular application of the procedure that has so far been perfected and placed upon the market is a series of twelve lessons upon the theme: What it means to be a Christian. For each lesson there is a short film of from eight to eighteen pictures each of which adds an idea to the sequence. The first picture presents the bare skeleton of the diagram or chart—mere lines without legends. Each successive picture incorporates all the pictures preceding and adds its new idea. The lesson is thus cumulative, and the picture becomes more complex as the lesson proceeds.

To accompany the films the author has prepared a booklet which gives a running comment in the shape of informal addresses to explain the pictures as shown, and to make clear the lesson in its entirety. A glance at the list of lesson topics will show the vitalness of the subjects and the logical progression of the series.

What it means to be a Christian:

1. The Meaning of the Christian Religion.
2. Who is God, and How can Man Discover Him.
3. How God Made a Man.
4. The Saddest Story in the World.
5. God's Plan of Reconstruction.
6. Jesus, the Way back to God.
7. The Word of the Cross.
8. How to follow Jesus back to God.
9. The Christian Service Flag
10. The Church and her Witnesses.
11. The Christian Life-Servant.
12. From Egypt to Canaan.

To those of us who are accustomed to think of *religious* education in terms of the laws and principles of the educative process in general this plan of presentation seems a veritable inspiration. Some of its advantages over the conventional sermonizing or moralizing methods of religious instruction with which we are accustomed to attempt to induct young people into the fullness of the faith are these:

It utilizes the principle of visual education:

There is a tremendous advantage in appealing to the eye as well as to the ear in attempting to get an idea across.

It offers a fixed stimulus for the focusing of attention:

Attention generally follows the eye; and here is something which holds the eye and therefore the attention steady.

It utilizes the principle of expectation:

Whatever comes to attention following expectation and curiosity makes a stronger impression for memory purposes than that which comes unannounced; to have logical lines reaching out to the new before it arrives is better teaching than to try to hitch the new onto the old after the old has cooled off.

THE PROCEDURE IS LOGICAL

The logic of it is not only a logic of ideas—although the author has seen to this in the structure of the whole series—but it is logical in the sense of transmuting abstract relationships into concrete visual impressions of logicalness. This is perhaps after all the greatest value of the method. We sometimes think boys and girls—and some men and women too for that matter—are not able to think logically. But watch boys and girls *in-see* (why not make a verb of insight?) the relationships between ideas when they are concreted with these visual impressions!

The whole series is not just more Sunday school theology. It is life. It is a philosophy of life, and boys and girls and older people too get the connection between religion and life as they follow the thing through. Incidentally, not a few youngsters have actually got a new intellectual "kick" out of the experience of thinking things together in a vital way for the first time, not to mention the greater benefit of seeing "What it means to be a Christian."

Two practical advantages of immense importance attach to this method. The first is that the series can be made available by virtue of the fact that a film producing company in Chicago (The Atlas Educational Film Company) has taken over the production and merchandizing of the series. They also supply a projection lantern at very small cost which can be used not only for these films but for a great variety—literally hundreds—of other religious and educational pictures. The other advantage is the wide usability of the material. Here is something that is ideal for Sunday school classes, Christian Endeavor meetings, prayer meetings, Sunday evening services, Y. M. and Y. W. C. A. meetings, and every type of religious meeting.

The time will doubtless come when well equipped churches everywhere will provide themselves with this sort of material. Libraries of well selected religious and educational films may indeed be thought of as one of the indispensables for progressive religious education departments.

J. HERSCHEL COFFIN.

ON "HOME SERVICE" IN KENTUCKY

Closing of District School and Unique Event of Marriage Related by Co-worker

One of our A. F. S. C. young Home Service workers who has been down in the Kentucky mountains this past winter has written us most delightfully of the closing of her little district school and the wedding of one of her co-workers.

"Possibly I wrote you that school closed January 27th. With mumps in most of the families I was glad to be done with it all. The next week was spent getting Winnie duly married to Parnell. That took the combined efforts of four of us and the horses—such riding, and racing, and sewing, and feeding.

"I wish I could adequately tell you of the whole affair; of the comments her ring caused in the valley, where wedding rings, not to mention diamonds, are a novelty; of the faces and queries when her rather elaborate trousseau came through the mail from a New York shopper. Mail days were a circus for we who waited to carry the likely looking packages up creek. The decorating of the cabin—one room log, with leanto kitchen, and attic bedroom, where she has lived as teacher and community worker for six years. She invited everyone she saw those last weeks and she visited everybody. Three old mountain women cooked and served the dinner, with the exception of the cake which the Center folk brought twelve miles on horseback that morning. Mr. Anderson, a sainted old Presbyterian minister, came riding over Cumberland Mountain with his wife from Virginia, to marry them. The groom walked over Black Mountain that morning bringing the flowers. The best man couldn't get off from his job in the mines that day so within the hour another was chosen,—Virgil the Handsome! who looked the part admirably. I'm not at all sure that he knows to this day, just why he and Mary came in after Dosia sang "O Promise Me" and while she played the Wedding March on the tiny organ. I'm sure some of the people thought that there must be two couples who "had decided to marry."

"'Twas a beautiful day, and all went very delightfully smooth. We can't think of how it might have been more satisfactory to all concerned. Dosia and I stayed that night to clean the house and close it for the summer. Virgil and Carl stayed to help take down laurel, rhododendron, hemlock and fern decorations, and incidentally did help to stay the avalanche of tears which we, the doting family, felt like shedding.

"The next three days were filled to the point of forgetting to sleep. All the families to visit, trunks to pack and get over the mountain, packages to tie and address to just everywhere, clothes to wash, mend and

sew—for weren't we supposed to be starting off to school, and hadn't clothes been forgotten for seven months?

"We decided to walk out, very early Wednesday morning. So in Tuesday's downpour of rain I had to hunt a man to take our bags and the violin, over to the railroad that afternoon. 'Twas hardest of all, to feed Patch (her horse) that morning, but at five we started, in the darkness of early morning, mist in the canyon, to climb up the branch which tumbled down near our cottage.

HOW THE A. F. S. C. HELPS POLISH ORPHANS

Following the relief work of the Friends in Poland in 1923 there was established the Kolpin Agricultural School. Last year this school was turned over to the Polish Government to supervise, with representatives of the Friends serving on the executive committee. But the Friends are keeping in close touch with the Kolpin graduates of the first years. The very generous contribution of an American Friend has made possible the giving of certain equipment to these boys, just starting in to make their own lives on their own little estates. What this assistance has meant to them, together with the advice and interest of Erling Kjekstad who regularly visits these boys, is shown by letters of which this is a typical example:

"When I finished my school at Kolpin and went home to my devastated farm, I felt helpless again and was in despair. The land had to be cultivated and I had no means to do it. When I received a horse, a plough and some implements and for the first time went to work on my land it looked more like a young forest than an arable land. At the beginning I had not enough courage to start my work, but your help encouraged me more and more and I understood that this was the greatest opportunity in my life when I could start farming with the help and under the guidance of the people who had been so kind to me."

Perhaps it is difficult for Friends in America, thousands of miles away from Poland, to visualize what it has meant to 41 young Polish boys, orphans or half-orphans, whose lives have been nearly ruined by the tragedy of war, to have received this new start in their work for an honest living. They came to the school with no possessions, save the rags they were wearing; their small farms lay in ruins. Now through the training they have received at the school and the constant interest of some very good friends of Kolpin, they are, as one boy wrote, "living a proper life—just as other people."

Love may not work in a given situation, but it will not work in any situation if the experiment is not begun in faith, maintained in spite of disappointments and carried to conclusion at the price of pain.

—REINHOLD NIEBUHR.

CENTRAL COLLEGE FORGETS OBSTACLES

BY W. G. KLINE
In *Nebraska State Journal*

Way out in Central United States, in central Nebraska, in Central City, is Nebraska Central College, founded, fostered, and cherished by the Quakers. There are many fine things to be said about this institution but I am only writing about its athletics.

I have watched them for seventeen years, marvelling at their fighting spirit against overwhelming odds. Twenty-eight boys are enrolled at Central this year, 1927-28, and they turned out a good football team, finishing fourth in a conference of fourteen. This team has finished higher than this and never at the bottom. They don't have a gym nor a basketball court and yet these lads who have a reputation of many years for peace and quiet, take on all rivals, invading all the time; never at home.

THEY DO FIGHT!

And how these Quakers do fight: William Penn must have an iron grip on his spirit if he isn't applauding this clean-minded, clean-fighting clan of Quakers out here where the west begins. I've always had a hunch that this sect opposed only the bad or the wrong kind of fighting. Any team that whips this Nebraska Central college outfit has a battle on its hands. There isn't any passive resistance in evidence, either.

The boys from Quakerland carry the fight to all of them from start to finish regardless of the score. They are never whipped and I've never seen anyone of them make a dirty play or a mucker remark.

They saw wood while the rest of us spin yarns. Central has no track for its track team but they're "there" just the same. They don't have any money either but that doesn't depress then in the least. Good sportsmanship and gentlemanly conduct characterize their game play. I don't know of a place in the world of sport where the golden rule is quite so well practiced as at Nebraska Central College.

NEED AN "ANGEL"

It's a pity some philanthropist doesn't endow them with a million dollars so they can carry on, equal terms with their rival institutions. Money won't spoil them. They have the things money can't buy, but lack a lot of things they should have which money would buy.

A fine football team and twenty-eight boys in school! A fighting basketball team and no basketball floor to play on! A track team and no track to run on! Hard to beat and always fighting. That is Nebraska Central College. Match it somewhere if you can!

BUTTERFLIES IN MARCH

This does not sound reasonable, but it is true and was one of the features of the annual banquet of the Golden Band Class of the Friends Memorial Church, Muncie, Indiana, March 2nd. This is a class of married people and 86 of them responded to invitations of the banquet committee. Eight tables were arranged in an attractive manner and were beautifully decorated with potted red tulips which were given to those present as favors.

Edmund T. Albertson, the state secretary of the Indiana Council of Religious Education, spoke to the class in an interesting and forceful manner on the attitude of Christian parents toward their children and toward life and their fellow men. He stated that there were two ways to shock the world (1) For people to deny Jesus. (2) For people to live like Jesus. He spoke strongly against parents lying to their children in an effort to make them mind.

The butterflies were most conspicuous as they were quite large, were made of various colors of crepe paper and all of them (about 1500) were suspended from the ceiling by small cords. A screen of butterflies surrounded the piano. These beautiful insects were hung quite low and gave one the appearance of being in a veritable fairyland.

NO GRAFT IN MEXICO FRIENDSHIP BAGS

A few letters have come to the Foreign Board Office indicating that some Friends think the Mexico Friendship Bags cost too much money. It may be worth while to quote from the Secretary of the Committee on World Friendship Among Children, who says:

"The bags are made of the best Du Pont fabrikoid, generally used for auto seats, and although light in weight this material is strong and warranted to be satisfactory under severe climatic conditions.

"The Mexican Consul General in New York has expressed his pleasure at the attractive and satisfactory type of school bag selected. He says they will bring joy to the Mexican school child whose ordinary school bag is a drab and colorless article."

We have seen one of these bags and are impressed with its neatness, attractiveness and durability. The price is not exorbitant and Friends will make a worth while investment in international friendship by purchasing and filling one or more of the bags.

B. W. B.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
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EDITORIAL COMMENTS

French and German Rapproachment

WE hope French public opinion finds gratification in a German-supported French army. That may seem, on first consideration, a sensational statement to make, but let us consider the facts. Ten thousand French troops have recently been withdrawn from the Rhineland, leaving the army of occupation now fifty thousand strong.

Why are French soldiers occupying the Rhineland? Certainly not for security and protection. That has been provided in the Locarno Treaties, which provide that Italy and Great Britain shall protect France from a German invasion, and likewise Germany from a French invasion.

It has been said that the army is maintained there for "bargaining purposes." Yet German reparations, in kinds and monies, have been paid promptly. German disarmament has been declared an accomplished fact by a Commission approved of by the French army-chiefs.

Is this occupation continued merely because Germany contributes to the up-keep of those troops remaining in the Rhineland? We hate to think so, but cannot see any other reason. The miracle of the situation is that the whole French army is not encamped on the banks of the Rhine!

And Now for Outlawry!

BECAUSE France and the United States concluded an arbitration treaty on February 6, 1928, it seems to be generally taken for granted that war is now impossible between the two countries. But is it? There has been no declaration outlawing war incorporated in the terms of the Treaty, except in the preamble which merely states that the two nations are eager to set an example demonstrating their condemnation of war. But beyond this pious hope, which has been expressed in other treaties, no concrete steps have been taken.

We feel that it is not only desirable, but essential, that a treaty outlawing war should be concluded, not only between France and the United States but between all other countries that are willing to make such a sacrifice of their "national honor"!

That Four Billion Dollar Navy

WHY is the American public interested in the proposed expenditure of four billion dollars on the construction of additional units to the navy? Is it just because it is $4,000,000,000? Or is it because we honestly fear that such a program, once embarked upon, would eventually lead to war? It is well to be honest in these matters. Are we, after all, endeavoring to demonstrate our self-righteousness to the World by protesting against the construction of a big navy, when in reality it is only the expenditure of money that we are adverse to, and would like to see that money put into more constructive work *here at home that would be for our own benefit?* We ask these questions, having in mind our relations with Latin-America, China and the Philippines.

Havana and American Imperialism

IT has been proposed at the Pan American Conference that no country has a right to interfere in the internal affairs of any other country, and that this proposal should be incorporated in the form of a treaty that should be signed by all the republics of the Americas. But if the United States signed this treaty it would have to withdraw from "active intervention" in Nicaragua. So our delegation disposes of this suggestion with the remark that it interferes with the "sovereign fights" of the United States.

But all is not black at Havana. The proposal, which has received the strong support of the American delegation, to draft a compulsory arbitration treaty, which shall make wars impossible on the American continents, is decidedly a step forward. We think that the Hon. Charles Evans Hughes has done the right thing in giving this draft-treaty his active support, and co-operation.

India Kicks Against the Pricks

SIR John Simon and his fellow-members of the English Statutory Commission, appointed to investigate India's fitness for the extension of self-government, were welcomed in truly Indian manner upon their arrival in that country. There were mob demonstrations in Bombay, Calcutta, Madras, Nagpur and Allahabad. In Madras the police fired on the crowd, killing one and wounding many. Thus we have another Ireland in the making and another fight for independence in the offing. Young India, denied independence by legislative methods, looks for freedom by bombings, killings and ambushes of police and public officials, such as brought matters to a climax in Ireland. The pity is that the British Government does not learn by experience. India will be a tougher nut than Ireland to crack, and more explosive on account of racial differences.

China Clears the Debris

OUT of a welter of confusion caused by internal dissensions in the Kuomingtang (Southern Nationalist Party), there now appears to be some order in the making. General Chiang Kai-shek has been restored to power as commander-in-chief of the Kuomingtang.

The campaign against the North is to be recommenced with some 300,000 Southern Chinese soldiers in the field. Peking is the immediate objective. Chiang, like many another good soldier, recognizes that sometimes there is more significance in the capture of a prominent city, with the associations that it brings to the mind, than in its military importance. It was thus with Shanghai, which, according to all the rules of military strategy should never have been captured at the time it was. Instead, the military campaign should have proceeded northwards from Nanking and Hankow, as was originally planned by the General Executive of the Kuomingtang, but which was departed from by Chiang, and which, temporarily at least, lost him his position as head of the Nationalist armies.

Whether Peking will now be captured depends upon the amount of enthusiasm that can be created in China south of the Yangtze River. The confidence of the merchant class must be secured; the co-operation of foreigners, and the allegiance of the subordinate generals. No small task, and, for that reason, and also taking into consideration the size of China and the numbers of her people untouched by Western thought and ideas of revolution, it does not seem possible that national solidarity will yet emerge.

World Court Negotiations Demanded

OVER two years ago the United States Senate, by a vote of 76 to 17 gave its advice and consent to the adherence of America to the Permanent Court of International Justice upon certain conditions and with certain reservations.

The signatory states of the World Court, to whom the American communications were addressed, desired a further exchange of views with the United States on the subject, in order that an amicable settlement might be arrived at, and that the United States could thus enter the Court.

But the United States Government has never responded to this invitation, to discuss the reservations outlined by the Senate. On February 6th, 1928, Senator Gillett, of Massachusetts, introduced a resolution which has been referred to the Committee on Foreign Relations, suggesting that these negotiations should be reopened.

We think that Senator Gillett has done a valuable piece of work in re-introducing this matter to American public opinion, and we shall hope that the resolution survives the Committee on Foreign Relations.

France, Italy and the Balkans

WHEN two big nations proceed to use smaller, and less powerful nations as pawns in an international game of "balance of power," expansion and prestige, the outlook looks dark; especially so if those smaller nations desire the "protection" of the bigger nations.

It is thus in the Balkans to-day. France feels that Yugo-slavia needs protection. Italy feels that Albania needs protection. Yugoslavia is at enmity with Albania, therefore it is quite apparent that behind the pawns stand France and Italy striving to extend their "influence" in the Balkans and therefore in the Mediterranean Sea.

Italy binds Albania to her with a military treaty, which makes Albania virtually a protectorate and creates a storm of protest in Europe.

France, according to the latest reports, concludes a naval treaty with Yugo-slavia that enforces French command on the Yugoslavian fleet in time of war, and instruction in time of peace.

Once before, the League of Nations censored Italy for using force with Greece, and now we shall hope that some further steps will be taken, in an official capacity or otherwise, that shall make further progress of this rivalry between France and Italy impossible.

And Why Not a Peace Department?

DR. ELBERT RUSSELL writes in this number, "We ought to have a Secretary of Peace in the Cabinet."

Of course there will be a certain amount of objection if this proposal is laid before the House. Many people will not like the idea of our Government "trifling with Pacifist ideas." They would rather continue to pay for the upkeep of a big navy, army and air force, and also for war debts, year after year, than risk the possible chance of eliminating these expenses by the creation of goodwill.

We believe that a Secretary of Peace should be added to our Government. Business is represented by the Secretary of Commerce; education by a Minister of Education. Of course international relations are already taken care of by the Secretary of State, but that Department is already overburdened and might, with profit, expand into this proposed new Department.

Secretary Kellogg's Submarine Proposal

REPRESENTATIVE FROTHINGHAM introduced a Joint Resolution proposing the outlawing of the submarine by every nation of the world. This proposal was given international significance when Mr. Kellogg gave it his whole-hearted support, declaring that "The United States would be willing to sign a treaty with all the other Powers of the world prohibiting the use of submarines entirely."

But the suggestion has not received any degree of support from France, Italy or Japan. Great Britain, indeed, was the only nation that considered it in a favorable light.

France asserted that submarines were necessary for her national defense as she could not afford the upkeep of a large surface fleet. Italy pleaded likewise and pointed to the necessity of retaining, and expanding, her sphere of influence in the Mediterranean Sea.

Japan stated that submarines are essential and play a purely defensive role in Japan's strategy. That Japan must be provided against the possible approach of hostile aircraft carriers and that the submarine is a valuable weapon for this purpose.

Aside from Japan's possible agreement for the restriction of submarines and also Great Britain's support, it only remained for either France or Italy—singly or in unison—to reject this proposal and the scheme would have collapsed, as it now appears to have done.

It is these two countries that England is fearful of with their submarine fleets. France is a menace to British shipping in the neighborhood of the British Isles, and Italy a very great menace to British shipping to and from the Far East through the Mediterranean Sea and the Suez Canal. Therefore no abolition of submarines is possible unless France and Italy agree to confer on the matter.

Mussolini Remains the Strong Man!

THE world is busy these days explaining that, after all, Benito Mussolini is a great blessing to Italy. That he has saved his country from Communism and from decay, and that he has resurrected Italy to a power of World importance. There is some truth in these observations, particularly with reference to Italy as a factor in world affairs, but we fear that Mussolini remains the exponent of the doctrine of force and has not yet assumed the role of a prophet for furthering "peace on earth and good-will toward men."

In the Southern Tyrol, Mussolini has forced the Italian language upon a German-speaking people. Business has to be transacted in Italian and the most recent order is that Catholic organizations, and all other churches, shall henceforth teach their religion in the Italian tongue. Thus Italy, in true Mussolini fashion, proceeds to denationalize some 240,000 German-speaking people that were ceded to Italy as a result of the Treaty of Versailles.

CUT THIS OUT AND MAIL TODAY

The Editors,
THE MESSENGER OF PEACE,
Richmond, Ind.

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CONSTRUCTIVE INTERVENTION

BY DR. ELBERT RUSSELL

IT is incumbent on those who do not believe in war to find a better way of accomplishing the good purposes for which wars are often ostensibly fought and to use those spiritual forces, which Jesus taught his followers to trust, to do away with evil conditions, which are likely to serve as provocation or excuse for wars.

The commission which visited Central America recently for the Fellowship of Reconciliation and the American Friends Service Committee was concerned not only to carry a message of goodwill to the people of these countries but to find concrete things that might be done by groups of people in our country to help the Central American peoples toward better conditions and to remove those which are an undoubted menace to the peace of the Caribbean region and likely to involve the United States more deeply in military adventures in the affairs of our Central American neighbors. The following are suggested as ways of peaceful and constructive intervention on the part of concerned groups at home. It would be better if such things could be done by our government; but unfortunately we have only reached the stage where the people will allow the government to send soldiers. We ought to have a Secretary of Peace in the Cabinet who could send doctors, engineers, school teachers and missionaries before conditions become a menace to the peace and security of their citizens and of ours.

Such missions as ours should be more frequent. They could extend the personal contacts which we made and build up cooperation with like-minded groups in Central America for good understanding and the common welfare. It would be possible to form groups such as the Fellowship of Reconciliation and the Women's International League for Peace and Freedom in the capitals of these republics, to which not only natives would belong but also American and other foreigners resident there.

We should make efforts to spread a knowledge of Central America among our citizens and to increase their understanding of conditions there. When Central America is mentioned most of us think only of unhealthy jungles, buccaneers, volcanoes and revolutions. Of majestic scenery, splendid cathedrals, ancient universities, scholars and poets we know nothing. There is need of more favorable news and of appreciable articles, in our newspapers and periodicals, to counteract the unfavorable side which appears all too often. It would be an international service to promote travel through Central America. For those who do not mind such mild hardships as slow trains and an occasional automobile ride over rough roads, these lands have special charms. One can find clean native hotels at an average rate of two and a half dollars a day. A two month's trip from New Orleans can be taken for six or seven hundred dollars, with no more risk or discomfort than in eastern Europe or the Near East, which will afford a wealth of strange sights, quaint customs, rare archæological remains and splendid scenery, varied with beautiful voyages on the tropic seas. Those who go with human sympathy and understanding will come home with a new respect for the cultured people they find and for the human and industrial possibilities of these southern neighbors of ours.

We should interest ourselves actively in the problem of transportation, the lack of which is at the root of much that is wrong politically and socially in Central America. The International Railway of Central America needs capital for extensions, but finds it hard to get it in the United States because of the bad reputation which the countries have in most American minds. We ought to agitate for the construction of the Nicaragua Canal. We hold an option in it, but will neither build it nor let anyone else do it. Yet the lack of adequate transportation between the east coast of Nicaragua and the capital on the west side of the country is one of the chief conditions that foster revolutions. The United States' marines are building two roads from the railroad back into the coffee districts in the interior for military purposes. Why should it be necessary for us to wait for military intervention to build the needed roads? There is little good road-building material in Central America; the volcanic gravels and lava and soft limestone do not wear well. But the prairie state farmers have learned how to keep dirt roads passable most of the year by grading and draining them. We could teach the people in these countries to do this work on their own initiative without waiting for government help or funds.

There is need of libraries, which could be provided at little cost and which would not only provide the means of enlarged knowledge and entertainment but would stimulate the desire for education. One is struck by the absence of libraries and bookstores in all these countries, even in the capitals, except in Costa Rica. It occurred to us that it might be possible to find someone in each country to do work similar to that of the Bible Colportage Association agents, but selling all kinds of books and magazines as well as Bibles. We found an American in Salvador, who makes a living, helps support a private school which his wife manages, and helps the cause of culture by taking subscriptions for periodicals in English and Spanish. Lending libraries in cities and towns would be a great boon. Some business men might be induced, for the advertising value of it, or as a community service, to keep a small collection of books in his place of business. A small charge for each book loaned would provide a fund for replacements. The books might be furnished in the first place by parties in the United States, who would rather buy books than pay war taxes.

There is need for a school for the blind in Tegucigalpa, the capital of Honduras, and for one in Managua or Leon in Nicaragua. There is an unusually high percentage of blind people in these two countries, due to small-pox and venereal diseases and the lack of medical care outside the cities. It would not take a great amount of money to start a school to teach useful trades and possibly to read braille. When once the usefulness of such schools was demonstrated, the community or government could be relied on to take over the work, just as the health work of the Rockefeller Foundation has been taken over in these countries.

Everyone with whom we discussed the matter said that, in the last analysis, education must provide the cure for the political ills of Central America, as well as the strategic point of attack upon their economic difficulties. We were encouraged to find some missions and a few individual citizens of the United States doing very effective educational work. Costa Rica has a school system well organized on modern lines and comparatively free from political corruption, but the other countries need schools badly. There should be at least one good school of agriculture and manual training in each country to train teachers. In some of the countries we found schools founded or maintained by Americans, which might serve as the nuclei of such schools, but there are almost no schools of agriculture. The principal economic interests of most of these countries are mining, cattle-raising and agriculture. The education of the masses ought to be related to these primarily. The fundamental "common branches" ought not to be neglected of course, and the natives have a fondness for art, literature and languages, which ought to be cultivated. But the education usually attempted in these countries is too exclusively bookish. There are too many lawyers, doctors and priests, who live in the cities and specialize in politics, and not enough engineers and expert farmers. The universities, as a rule, have only schools of law and medicine, although there are a few schools of engineering.

The training of teachers under present conditions is a difficult problem. Since the World War American ideals have become more and more influential in Central America. Students, who used to go to France or Germany to study, now come to the United States. But the education which intending teachers get here is in many ways unsuited to the work which they find when they re-

turn home. It is in the English language instead of Spanish. It accustoms them to methods and equipment, which are not obtainable or not practicable in the village schools of these countries, and fits them to earn salaries which they cannot hope to get except in rare cases. For this reason it has been suggested that scholarships for training intending teachers in Porto Rica, where there are schools of the American type conducted in the Spanish language and adapted to Latin American conditions, would be more practicable. But most of the teachers will always have to be trained at home.

The Washington Treaty of 1907 provided for a series of Central American schools to be used in common. The normal school to be located in Costa Rica, but the provisions in this regard were never put into force. We found a lively interest in such a school in Costa Rica. It should be financed entirely independently of the Central American governments, so as to remove it from political control. It should have a board of managers from the United States for the financial management and an advisory board consisting of one member appointed by each of the five governments to shape the general policy. In the course of time such a school could be taken over by the countries themselves and efficiently managed. This would follow the steps which the health work in Central America has taken. Begun under the Rockefeller Foundation in cooperation with the governments, it has now been taken over and is being efficiently managed along the lines already established by the governments assuming responsibility.

The suggestion of scholarships to Central American students for study in the United States met with enthusiastic response everywhere. Most of those who have come to American colleges and universities have gone home with kindly feelings toward our country and are a great force for good relations between their country and ours. We were impressed with the fine character of those whom we met. The minister of education in Costa Rica suggested an exchange of students between their normal school and some of our colleges. The chief inducement to American students to go there would be the chance to learn the language, get acquainted with the people and study the history and customs of this section of our own continent.

SHOULD THE MARINES BE IN NICARAGUA?

A Symposium by Some Prominent Americans

From The Editor, *The Nation*, (New York)

February 7, 1928.

I cannot find any justification whatsoever for our criminal intervention in the private affairs of Nicaragua. To say that we are pursuing bandits down there is obviously a complete fabrication of the facts. Since when have bandits entrenched themselves in forts and fortresses and been able to surprise and defeat a considerable column of American Marines, with the result that our newspapers are reporting that it was the hardest fighting our troops had engaged in since the World War? When before in our history have airplanes been used to attack bandits? The simple fact is that we are waging an illegal and improper war and that the Executive has again violated the Constitution by invading the power of Congress to declare war, in order to carry on private hostilities of his own. It is true that Woodrow Wilson gave him a number of precedents, but that in no way excuses or condones the crime.

I have carefully gone over the various excuses given by Mr. Coolidge for our invading Nicaragua. None of them seem to me sound and most of them do not evidently seem sound to him, since he has shifted from one to another. As a matter of fact we have struck in Nicaragua a deadly blow at our standing in South and Central America, and confirmed the belief in the republics to the south of us that we are a highly dangerous, aggressive, and unmoral people, and have taken advantage of a false construction of the Monroe Doctrine to invade their homes and territory, as we had previously done not only in Nicaragua, but also in Haiti and San Domingo.

(Signed)

OSWALD GARRISON VILLARD.

From ALEXANDER C. PURDY, Professor in Practical Theology

Hartford, Conn.

The situation in Nicaragua today is a particular instance of the total perplexity in which a Christian finds himself. More persons than the pessimist likes to admit, are genuinely concerned that good-will shall operate, not only in personal relations, but in social, economic, race and political relationships. But the Christian persons, however numerous, are members of institutions such as the State, which have never seriously undertaken the way of good will. Rauschenbusch pointed out a generation ago that institutions as well as individuals must be Christianized, if for no other reason than that the individuals may live as Christians in society. Now the Christianization of institutions seems well nigh hopeless to many to-day. The chasm which yawns between the traditional methods of procedure of these institutions and the very persons who function as leaders thereof, often pleasant, decent gentlemen who profess allegiance to Christian principles, baffles the skill of our social engineers.

As I have indicated, the situation in Nicaragua today beautifully illustrates this perplexity. Our presence and conduct there, if isolated and viewed apart from the total history of our diplomatic relations with Latin America, is so absurd that *Life* and *Judge* and Will Rogers cannot refrain from joking us about it. And yet however deplorable and disastrous our present position in Nicaragua, nothing can be done about it until the millenium is ushered into statecraft, so most Americans seem to believe.

What is the position of Friends in such a situation? From the statesman's point of view I suppose we would be judged as political opportunists. We live comfortably and well within the very states whose practices we sporadically condemn. If we were entirely logical would we not separate ourselves from the whole civilization which bears such fruit? This separation has been at least partially achieved by Christian groups in the past, either by physical separation in monasteries or in colonies or by mental and spiritual separation in the emphasis upon other-worldliness. Friends have tried both methods but do not seem inclined to either at the present moment.

But the real genius of the Quaker position is summed up in the old word "testimony." By that word we mean action not formula. Our genius in the past has consisted, so far as our relation to concrete social situations is concerned, in getting hold of the small ends of big problems. We impinge most effectively upon society not by means of resolutions but by means of small groups of persons, utterly convinced of a "concern," who seize some opportunity to express their concern in personal terms of actual service. That method has turned out to be the shrewdest sort of propaganda. We adopt it as the way of Jesus, who dealt with the social situations in his own day in just that fashion.

As citizens we ought to be committed to those efforts toward international organization that seem to us most effective and hopeful, but as Friends we ought to continue to give group expression to those "concerns" that seem to others so Quixotic but have proved to be our major contribution to society as well as to religion.

The recent deputation to Nicaragua seems to me to be precisely the type of service that we Friends are fitted to render.

(Signed)

ALEXANDER C. PURDY.

From KIRBY PAGE, Editor,
The World Tomorrow

Complete abandonment of the policy of armed intervention by the United States in Nicaragua and elsewhere seems highly desirable to me. If conditions become absolutely intolerable in any region and outside interference is advisable, let such intervention be by an authorized and responsible international body, such as the Pan American Union. An agency of this character would not require armed forces.

If the members of the Pan American Union, acting collectively, should adopt the following practices they could restore security and justice without the use of violence: *first,* refuse to recognize any government that comes into power by violent revolution; *second,* refuse to loan money to belligerents with which to wage civil war; *third,* bring direct diplomatic pressure to bear upon the various factions; *fourth,* in extreme cases, exert financial and commercial pressure.

In other words, if intervention is necessary, let it be international, responsible and non-military.

(Signed)

KIRBY PAGE.

From The Editor,
Good Housekeeping

February 10, 1928.

Should the Marines be in Nicaragua? Frankly, I do not know. I wish they were not there, because I think it is a grave question whether one should ever interfere in one's neighbor's personal affairs. Nevertheless, one does so interfere when neighbors are disturbing the peace, and perhaps in a larger sense one nation is justified in stepping in when another nation has shown that it is unable to keep order and protect the rights and liberties, not only of its own people, but of others that have been admitted to its borders. So I am not disposed to criticize the policy of the Administration with regard to Nicaragua. Our Government is not a busy-body; it is not looking for trouble. I think we can take it for granted that the President and the Secretary of State are just as jealous of our reputation for fair-dealing as is any other citizen, and they doubtless know more about the Nicaraguan situation than does any private individual. So I repeat that I am sorry the Marines are in Nicaragua, but I stand by the Government in having them there.

(Signed)

W. F. BIGELOW.

To be continued in our Next Number

NEWS FROM MANY SOURCES

GREAT BRITAIN AND THE BRITISH EMPIRE

Mr. Locher-Lampson informed Sir J. Power that the only countries besides Great Britain that had abolished compulsory military service since the Armistice were Germany, Austria, Hungary, Bulgaria and the United States.

It will be remembered that of these six countries listed, four have been compelled to abolish the service, under the terms of the Versailles Treaty!

Mr. Ormsby-Gore stated that the Defence Force Ordinance (Conscription) in Kenya (East Africa) would come into operation during the year 1928. As one-tenth of the white population objected to this Ordinance it is expected that its enforcement will meet with considerable resistance.

The First Lord of the Admiralty stated that the estimate of 7,750,000 pounds Sterling (approximately $38,750,000) for developing the British Naval Base at Singapore did not include the cost of military and air defence, which was still under consideration.

British Friends have sent the following letter to the Prime Minister, and Secretary of Foreign Affairs:

"The Peace Committee of the Society of Friends hopes that the British Government will take the opportunity which has arisen, —in view of the nature of the proposals from the United States of American to France for the extension of the principles of the pacific settlement of all disputes between nations,—to express immediately to the United States of America, its willingness to adhere to an agreement which would definitely rule out war between this country and the United States."

SWITZERLAND

On January 1st, 1928, a new Military Law came into operation in Switzerland, Article 99 of which reads:

"He who founds an organization aiming or working at undermining military discipline, or particularly inciting conscripts to disobedience against military orders, or to refusal of service or to desertion;

"He who joins such an organization or assists it with full knowledge of its aims;

"He who invites people to form such organizations or to obey the instruction;

"Will be punished by imprisonment."

Switzerland being a small country, and therefore not liable to take an aggressive attitude toward other nations, military training has not been looked upon with as much disfavor as it has in some other countries. Most of the people have accepted it in the same way that they accepted tax assessments. Recently, however, Edward Jacopin, a teacher in the public schools of Geneva, refused service when he became of age. He was imprisoned for two months and his civil rights were taken away for three years. He lost his position as a teacher, but was retained in the service of the Ministry of Education.

Partly as a result of this, the Union of Primary School Teachers of Geneva, composed entirely of men, sent forward a resolution to the public conference of French Speaking Teachers of Switzerland that was held in December 1927. Resolutions were adopted as follows:

THE SWISS TEACHERS

believing

1. That their action for peace can not be wholly effective as long as the army exists in their country;
2. That the army is powerless to protect the country against the ravages of modern warfare, and that its maintenance is no longer a pledge of security for Switzerland,
3. That the army has exercised a beneficent influence by uniting the citizens of one country in a common task,
4. That in proclaiming her ideal of peace and in creating a powerful organization of international co-operation in mutual service Switzerland would be morally secure from attack,

ask for

1. The suppression of the military budget and the application of these credits to the establishment of old age insurance and to the struggle against tuberculosis and cancer,
2. The organization of a civilian service which would be a school of solidarity for all Swiss citizens,
3. The creation by and in Switzerland of centres of physical and moral regeneration for the children most tainted by the life of the great capitals.

The Swiss teachers in putting these aspirations before you are conscious of the gravity of their action. They make these proposals only after long study of the question; on reaching the realization that the spirit of war will only disappear together with the chief factor of war, the army; in the conviction that their work as educators and as creators of the peace spirit in the minds of children is hampered by conscription and that to trust in the army as a means of avoiding war is an illusion.

They are anxious besides to recall the fact that the Swiss nation joined the League of Nations only on a formal promise of immediate action for peace. They therefore have every confidence that this organization will guarantee respect for the independence of the country which is its host.

They are confident in the sense of obeying their conscience as patriots and educators, and they ardently desire to see their country, by the finest of all gestures, place itself as the leader of modern civilization.

This resolution raised a storm, according to the report of Bertram Pickard, the representative of Friends in Geneva. The members of the Teachers' Union were canvassed and on a secret ballot it was revealed that out of a total of 190 men, 60 supported the resolution, 86 were against it, and 40 refused to vote. The subject has been debated by the State Council and by the National Parliament. Friends, being foreigners in Geneva, were not able to enter into the discussion to any extent, but their influence has been felt. How long will it be before others will propose the total abolition of their army and navy in order to establish a sanatorium for the physical and moral regeneration of children from other countries?

UNITED STATES

Rosika Schwimmer was born in Budapest, Hungary, and came to the United States to live. Since August, 1921, she has been writing and lecturing in this country.

Miss Schwimmer does not believe in bearing arms, valuing human personality too greatly to destroy it.

Last October she was taken before the Hon. George A. Carpenter, District Court of the U. S. for the Northern District of Illinois—Eastern Division,—to apply for citizenship in the United States. Before the Court she declared that she was an uncompromising pacifist, but that in all other respects she would uphold the Constitution of the United States.

The Court asked: "Let me ask you this one question:—

Answer: "Yes, sir.

Question: "If you were called to the service, and the kind of work that women usually can perform better than the men can—say as a nurse or as some one to give cheer to the soldiers—and you were at some place in a war, which I hope will never come, and you saw someone coming in the headquarters or the barracks, wherever it was, with a pistol in his hand to shoot the back of an officer of our country, and you had a pistol handy by, would you kill him?

Answer: "No, I would not.

The Court: "The application (for citizenship) is denied."

In clearing the issue so that Miss Schwimmer could know definitely on what grounds she was refused citizenship, the following debate occurred:

For the Applicant: "I think, unless we may have a stipulation here that all the qualifications of the applicant are granted, with the exception of question 22—

The Court: "Otherwise, except on this one point, I think the Government will admit that the applicant is entirely qualified."

We shall have some further information, and probably further comments, to make on this case in our next issue, or two.

Interesting News Items Are Welcome

THE HERO OF TOMORROW

BY JAMES L. ROBINSON

I COME before you to-day to present the most serious problem that confronts the people of the world and to propose, with your co-operation, a permanent and enduring solution to this problem. This problem is not one of economics, and yet it includes the greatest problems of the economic world. This problem is not one of moral standards, and yet it is the most demoralizing tendency in man. This problem is not the foul spawn of a cringing agitator, nor the legislative design of a tricky politician. It is the most tragic curse to mankind. It is the pastime of human vultures. It is the greatest cause of social, political and moral unrest in every nation of the world to-day. The burning problem of the age is, how long will the bugle-call of "Peace on earth; good-will toward men" be silenced by the roar of legalized warfare?

On that eventful day in November 1918, after the din of battle had ceased; after the shrieks, cries and groans of suffering humanity had died away; after the last wreath of the smoke of death and destruction had arisen above the horizon, allowing the sunlight for the first time in many years to pierce the blood-stained battlefields of Europe, statesmen with high sounding phrases told us that war had ceased forever.

We had hoped, and we had believed, that such statements were true. We had hoped and believed that that last devastating scourge to mankind was a "war to end wars." But it was not so!

A little trouble in France and Germany and the war flame blazed anew. The same primitive instincts of hate, envy, ambition, selfishness, false pride and fear, that have characterized those foreign nations since the beginning of history, again played their part, and a struggle was begun anew among those various foreign powers. To-day greater preparation is being made for a war in the future than ever before. Every European nation, and many of the Asiatic nations, are "arming to the teeth" ready to pounce upon its neighbor at the least provocation. Text books are being thrust before the smallest of children, teaching them hate for their neighbors. The school-boy is not educated until he can master the tactics of war and understand the manual of arms.

Germany has elected to her presidency the greatest war lord that has ravaged the fields of Europe in modern times. The most bloody, the most treacherous, and the most cruel of the tyrants the world has ever seen —Khemal, President of the Turkish Republic—is now wielding an armed force by far greater than that necessary for his own protection, or for that of his nation and his people.

The French army is living, growing and fattening every hour on the taxes of a willing, tax-paying people. The present situation in China, which is growing more and more alarming every day, is but a timely warning from the fiery breath of hell prophesying this coming catastrophe. Every day some new and more destructive implement of warfare is being prepared in the laboratories of our chemists and scientists. The electric ray, one of the most certain of the death devices ever conceived by the mind of man; wireless controlled instruments that will pry into the private life of the individual, making secret plans an impossibility; great amphibious tanks, faster than cavalry; electric warfare, chemical warfare, burning oil, submarines, aircraft—are only some of the many devices designed to wipe out civilization in wholesale lots.

Thomas A. Edison has recently estimated that a new gas, which is ready to be used, is capable of destroying the entire population of London in three hours. Roger Swinson, of the British army, tells us that the next war will be fought with germs—that they have discovered and developed; deadly germs which, when dropped upon armies and cities, will wipe out entire nations within a single day. Such is our war of the future! Unless some solution be found and some check be made, that coming war will wipe all civilization from the face of the earth.

In the light of the history of the past; in the light of the horrors that present themselves to us in our vision of the future, what will the American people say of war? Shall we not allow the words of the great war leaders of the past to go forth as the voice

REPETITION

BY MARY HOXIE JONES

There will be laughter from the Lord
  At all those who worship well,
Climbing surely heavenward,
  Sorry for those bound for hell.

There are few changes God can see—
  Once, a little stir was made
By a Man on Calvary,
  Born in Bethlehem, some said.

Strange, that in two thousand years
  Worship means no more to them
Than the strength of guns and spears,
  Length of skirt and width of hem.

of America? General Sherman echoed the sentiment of every man who has seen the bloody field of battle, when he said, "War is hell!" It was Wellington who said, "The sight of a battlefield after the fight is enough to inspire princes with a love for peace and a hate for war." It was one of America's greatest soldiers who said: "If you had seen but one day of battle you would pray to Almighty God you might never see such a sight again."

Would you see a picture of the aftermath of war? Then go to any of the war-torn areas of Europe, where poverty and destruction reign supreme. Go there and see factories idle, homes destroyed, families separated, children without the loving care of parents, humanity maimed, crippled and wrecked of body and mind. And, finally, view the World's greatest cemetery, in Flanders Field, filled with row upon row of crosses above the graves of those who made the supreme sacrifice.

When shall that ghastly spectre, War, cease to cast its deadly shadow upon the thresholds of our fellow countrymen in America and "our fellowmen in distant Andalusia"? That question shall be answered only when a great world-wide campaign of public teaching shall instill in the hearts and minds of men a love for peace and a hate for war. There can be no other permanent and enduring solution.

Others may present a seemingly more definite plan, but no plan will work until the heart of man is changed; no plan will work until it is backed by a great force of public opinion and public pride. Abraham Lincoln said, "Public opinion can do anything." Since the beginning of time public opinion has propelled the civilization of the world. Public opinion kindled fire and revolution in thirty thousand souls and sent the colonists of this nation into the War of Independence. Public opinion brought victory out of defeat, order out of chaos, construction out of destruction, and founded the most successful federal democracy the world has ever known. Public opinion caused the barbarous custom of duelling to be replaced by law. Public opinion put an end to all of the old heartless, merciless and cruel methods of torture used in the dark ages of the past. And public opinion can solve this world's greatest problem of today.

I appeal to the citizenry of this nation, as the most logical place to begin such a reform, because we are far removed from so many of those things which have caused a strife among the European nations of the past. We are far removed both from a geographical and a moral standpoint. We have always struggled more for moral right rather than for political conquest or commercial aggrandizement. And so I appeal to you as the most logical people to promote such a solution, to gain for it a force that will send it onward to success. I appeal to you upon whose shoulders rests a grave responsibility and in whose hands rests the power to determine whether the future shall be a living, vital reality or whether it shall be but an idle dream of the future.

Let us begin to-day to teach all the world the heart-aches, the pains, and the burdens of war rather than the glory of trampling over the fallen foe. Let us teach in our schools that "universities are greater protection than steel fortifications." Let us induce foreign students to attend our educational institutions, then an international understanding may exist.

Let us show the farming industry that the soil of the earth will yield in more abundance the products of life when farming implements are made of the sword, and when the chemical elements of powder are used to fertilize the land.

Let us show the great manufacturing industries that when a battleship is converted into a vessel of commerce, international trade will thrive, and the channels of commerce will be thrown open to another advance of civilization. Let us show our scientists that it is better for them to devote their time and energy to the development of the secrets of life rather than to the preparation of the instruments of death. Let our public orators preach to their congregations a divine doctrine of love, of peace, and of understanding. Let the motion-picture industry show an inspiration of life. Let them show the victorious architect as he stands upon his bridge or his cathedral, monuments to peace, rather than the victorious soldier who stands upon his work and which has been constructed with the gory remains of his fellow men.

Let us show the victorious artist who has painted the beauties of life with the colors of life rather than the soldier who has painted the horrors of life with the blood of the conquered foe. Let the children, instead of the pomp and glory of war, be told the story of General Wolfe, who said to his soldiers, "I would rather have been the author of that poem than to take Quebec tomorrow."

Let us extricate ourselves from all of those things that will cause the other nations of the world to doubt our whole-hearted sincerity in this great struggle for peace. Let the schools, the churches, the civic organizations, the metropolitan newspapers, the officials of the land, the charity institutions: every man, woman and child—all join hands in the greatest of campaigns the world has ever seen.

Surely the victory shall be won. I look forward to an epoch when public pride and public opinion shall rise to such a height of reason and religion that war shall be no longer possible, and "the stories of battlefields shall be but the saddening echo of the primitive age of man." In that epoch of tomorrow, the heroes of the nation shall not emerge from the caldrons of war but from the toils of enduring peace.

OUR CONTRIBUTORS IN THIS NUMBER

DR. ELBERT RUSSELL is of Duke University, Durham, N. C., and was one of the four people who recently travelled through Central America, including Nicaragua, on a mission of good-will, sponsored by The Fellowship of Reconciliation, New York, and the American Friends Service Committee, Philadelphia.

OSWALD GARRISON VILLARD, DR. ALEXANDER C. PURDY, KIRBY PAGE and W. F. BIGELOW, are too well known to our readers to need any introduction. This series will be continued in our next number.

MARY HOXIE JONES is Executive Secretary of Philadelphia Young Friends Committee. She has had poems published in *The American Friend,* THE MESSENGER OF PEACE (old series), and *The Friend,* (Philadelphia.)

JAMES L. ROBINSON'S article is the oration winning first place in the Oklahoma State Oratorical Contest of the Intercollegiate Peace Association. Mr. Robinson is of the University of Oklahoma. We are able to publish this oration by the courtesy of the Misses Mary and Helen Seabury who have done much in the past to sponsor peace work in America.

ANNA L. CURTIS, of New York, and who writes in this number on "A Window for Boys and Girls" says in her covering letter: "I am not sure that I am the one who can make the page what it should be. But I have become interested in it." We believe that more than Anna Curtis will be interested in this page, and will be anxious to see more of her work in this journal. Anna Curtis has kindly undertaken this work without any financial consideration whatsoever, for the beginning at least.

NEXT NUMBER

A Lesson Drawn From Two Conferences
Lindley V. Gordon

Geneva—The Capital of the World
Lily Josephine Lewer

A WINDOW FOR BOYS AND GIRLS

BY ANNA L. CURTIS

FOREWORD

ONE day in Germany I visited a back-country village school. Many of the flaxen-headed youngsters there had never before seen an American,—but they had read about them, and knew all about them. Americans have dark complexions, black eyes, and straight black hair, and some of them wear scalp-locks and carry tomahawks. And here was an American visiting them! No wonder the children stared at me with round eyes! But I could not understand why, until I caught some of the whispers that were going around.

"Do you think she's a *real* American?"—"No, I don't; she's not dressing a bit like an Indian."—"But look at her black eyes and hair; yes, she *is* an Indian."

In another country place, children ten or eleven years old asked if the boys and girls in America go to school, and if there are any trees in America. They had seen pictures of wild Indians hunting buffaloes over the treeless prairies.

All this seems absurd to you; but since I came back to the United States, many questions, almost as amazing, have been asked me about Germany. You see, it often happens that we do not know as much about each other as we think we do, either in the United States or in other countries all over the world.

At home, we learn a great deal by looking through our windows. Pictures and books and movies are windows through which we see foreign countries. They are our windows on the world. This page is to be a small window—a peep-hole—on the world for boys and girls.

FROM HERE TO THERE

It doesn't matter where you are,
In State of Maine or Zanzibar,
For children laugh and sing and play,
From Oregon to Mandalay,
And folks are really much alike,
From Mexico to Tanganyike.

* * *

Yes, folks are folks where'er you go,
From U. S. A. to Borneo.

DON'T COUNT YOUR CHICKENS BEFORE THEY ARE HATCHED

Did you ever notice how much alike the old stories of different countries often are? Here are three old tales, with almost exactly the same idea, although they come from countries which are many hundreds of miles apart.

THE PITCHER OF MILK
(A Story from England)

A dairymaid was carrying a pitcher of milk on her head.

"Let me see," she said, "With the money I get for this pail of milk I can buy a half-dozen eggs. And I will set the eggs under the old black hen. In three weeks I shall have six little chicks, which I will feed on scraps, and in no time at all, they will be laying eggs themselves. Then their eggs will hatch more chickens, and before long, I shall have a whole flock of hens, and can get as nice a dress as I like, and have plenty of money to spend, besides. And then I won't have anything more to do with the plough-hands or dairymaids. If any of them come near me, I shall just switch my skirt, and toss my head, and—"

And she did toss her head, and the pitcher of milk fell with a crash to the ground.

THE LUCKY RABBIT
(A Story from Russia)

A poor peasant, crossing a field, saw a rabbit sitting under a bush. He determined to catch it, and said to himself: "What good luck this is! I will sell that rabbit and buy a small pig. When it is grown, it will have twelve baby pigs. And when they are grown, each of them will have twelve pigs more. Then I will take them all to market. They will make so much meat, and bring so much money that I can build a house, and get married.

"My wife and I will have two boys. We will call them William and John, and when I am old they will go out to plough, while I watch them from the window. And I will call to them not to scold the laborers so much. I will say, 'Here now, Jack, Billy, don't be so rough!'" and he shouted so loudly that the rabbit jumped up from the bush, and ran away.

THE BASKET OF GLASSWARE
(A Story from Persia)

Alnaschar's father, dying, left him one hundred gold pieces in Persian money. He laid it all out in bottles, glasses, and the finest earthenware, put these in a basket which he set at his feet in the marketplace, and waited for customers. And as he waited, he began to dream:

"I shall sell these goods for two hundred pieces of gold; next market day I shall make four hundred; the week after that, eight hundred, and so on. When I have ten thousand, I shall become a jeweler, and deal in all sorts of precious stones.

"When I have a hundred thousand gold pieces, I shall, of course, have a fine house, with lands, slaves, and horses, and shall be really a prince. So I shall marry a princess, but I shall be very haughty with her, and with all others. And if any one fails to give me proper respect, I shall spurn him from me with my foot—"

And with that he gave a mighty kick, which sent the basket and the beautiful glassware and all his fine dreams crashing into the street.

VISITORS TO ENGLAND

Just a half dozen years ago, after the Great War was over, it was found that a great many of the children of Austria in central Europe were sick. For four years, there had been so little milk that many children hardly knew the taste of milk. From all over the world, people sent help to them. And in addition to that, hundreds of families in England, which had just been at war with Austria, invited Austrian children to visit them for a few weeks, or months, or even a year, to have plenty of good food, and milk, and to get well and strong again.

Over six hundred Austrian children visited England in this way, and came back home again healthy and rosy. They brought English books with them, they told the most wonderful stories about England, they were often writing to their friends in England.

"They remember England now," said some of their teachers, "let us help them to remember always." And so they formed the children into clubs according to age, to meet regularly, to sing English songs, play English games, read English books, talk English—remember England.

At first, the clubs were held in the big Royal Palace of Vienna, which no longer has a king living in it. You should have visited one of these clubs with me, and seen the boys and girls dancing the old English folk-dances. How they enjoyed snapping their fingers and stamping their feet in the lively Morris (or Moorish) dance!

Nowadays the clubs meet in the Quaker Center in Vienna. The boys and girls in them are nearly grown up, and are eager to get acquainted with other countries besides England and Austria. They have a book-case full of English and American books, which they have read and re-read, until they know them by heart. The Quaker lady who is at the head of the Center has written to ask if American boys and girls would like to send them magazines to replace those that are worn out. The *Youth's Companion, St. Nicholas, The National Geographic Magazine,* and *Travel,* are among the best for this purpose, and if any of you have copies of these magazines which you are willing to give away, please send them to Emma Cadbury, at the Friends Center, Singer St. 16, Vienna I, Austria.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

"QUAKERISM IN ENGLAND"

Editor THE AMERICAN FRIEND:

A very beautiful article bearing the above title appeared in your issue for February 23, written by William E. Wilson. A most interesting sentence in the closing paragraph is: "But unless we have an experience again of that power *which the early Friends knew*, unless again we know the divine inspiration and live upon it, I do not think that we shall be really carrying out the work that God means us to do." This is a most telling statement. It was a search for persons possessing that power that led to a number of pilgrimages and journeys of a person of my acquaintance; and much diligent search and enquiry on the part of the writer.

In a search, there are two courses of procedure, of which I know; one is the direct search for the direct object; the other is by looking for hindrances that stand in the way of the object of the search. The latter method might be applied to this search or enquiry.

Not only among Friends but also among many other peoples, the understanding of their forms has become so thorough that it is possible to observe the forms, almost beyond criticism, and still be wanting of the spirit from which those forms first originated. We have the Scriptures with very minute descriptions in regard to very small details in the lives of Christians, but these so-called smaller details are neglected, frequently, forgetting that "he that is unjust in that which is least is also unjust in that which is much," and this is a notable point of early Friends. They were so particular in small matters and yet with a kindness far removed from sharpness.

Slackness, at present, seems to be mistaken for charity, and softness, for love; when both might possibly be more safely and properly classified under the head of effeminacy. We need more separation and differentiation of the sexes. This particular class of sin does not appear to be spoken of very often, and yet it is classed in the closest proximity to the most vile and violent sins in I Cor. 6:9. But let me not digress on one sin only; being particular and careful as were early Friends, covers many other things even to personal deportment. And here is another sphere in which Friends shone with great lustre: charity doth not behave itself unseemly. But, as intimated before, all these excellencies may be cultivated from association and early training, and yet be wanting in the spirit. To me, it appears, the motive is the crucial point. Let each judge himself and not another. Let a man observe, or use his will in observing, as far as in him lies, the fruit of the Spirit, but only as an effort and help to receive that Spirit: not that his own effort will produce the indwelling Spirit, but it is the appointed way of receiving the Spirit from our Heavenly Father's hand. This is faith and works going hand in hand.

The man desires the Spirit, (many do) and labors to that end; whereas, if there be any who do not desire, it is no matter of surprise if they do not receive Him within. Some may have unconsciously overlooked the indwelling of the Spirit, then to have their attention drawn to that object sets up a proper motive. "What spirit are ye of?" let each ask himself, if he be willing, and it will do much to place him and me on the oldtime basis and foundation. The indwelling Spirit, however, is a birth and not a growth. But the preparation for His coming is very much like a growth. So it was with the disciples; they underwent much teaching and preparation, but when all was ready the Spirit came suddenly. When once received it requires quite as much care to retain Him as He may be easily grieved, and all other considerations must be secondary to retaining His presence, even to opposing friends and relatives.

JAMES E. SPENCER.

St. Thomas, Ontario, Canada.

IN LIEU OF CAPITAL PUNISHMENT

Editor THE AMERICAN FRIEND:

The following proposition to do away with capital punishment within the limits of our national domain, and approved by New Garden Quarterly Meeting, simply contains the basic principles. All details are to be worked out later.

"Believing that the time has fully come when the death penalty as a punishment for crime should be abolished, we earnestly request the National Government to establish and maintain one or more Federal prisons in the United States or dominions thereof to which prisoners sentenced to death by any State or Dominion Government may be sent for life imprisonment instead of being executed. These prisons to be solely for this class of condemned persons, who, after being turned over to the Federal Government shall be declared legally dead by the State from which sentenced and the State shall have no power of pardon or parole or commutation of sentence thereafter: Except that in case of undoubted new evidence indicating that the prisoner was unjustly sentenced an appeal may be made by the Governor or highest official of the State from which the prisoner was sent. This appeal to be made to the President of the United States who may submit the case to the U. S. Supreme Court and if favorably acted upon pardon or parole shall be made possible by a special Act of Congress in each case and the approval of the President.

"It shall be unlawful for the managers or employees of said prisons to give any information to any persons outside the prisons in regard to the life or even the death of a prisoner incarcerated therein; nor shall any information in regard to persons or events outside of these prisons be given to any of these prisoners. The intention of the Bill as we desire to have it presented would be to provide punishment feared by criminals comparable in a degree to the death penalty and very much more certain to follow a capital crime, and to make commutation of sentence practically hopeless.

"It should be provided also, we believe, that states which have abolished the death penalty should be allowed to make the same disposition of criminals convicted of first degree murder as any other States, the expense should perhaps be borne by each State in proportion to its number of prisoners and the 'expectancy of life' of each one.

"We sincerely believe this provision of the Federal Government would not only be a preventive of crime but would spare the States the painful and very doubtful duty of taking life. The public would also be spared the demoralizing details of the execution of criminals; and their passing from sight and knowledge of their friends would be an event to impress every one with the serious consequences of crime without the revolting scene of an execution."

Some may think the punishment rather drastic. I would not think nearly so much so as the death penalty. It gives a chance for any one who may have been condemned illegally or through false witnesses, or by circumstantial evidence, who may be innocent. Of this class the writer has had personal knowledge of two cases.

The prisoners should be supplied with a bible, each, and suitable books to read, but no newspapers, and some one to minister to their spiritual needs. It is hoped that this question will be taken up by quarterly meetings and presented to all yearly meetings for their serious consideration and approval, if consistent with their judgment.

Any and all suggestions pertaining to the proposition are solicited. Discussion in the columns of THE AMERICAN FRIEND would certainly be desirable. May a clear proposition be formulated as the voice of Friends in America and in the strength of such a backing, may it be presented to Congress next year. Some would say this is taking away states rights; not at all. States can still do as they like, but all should be invited thus to dispose of their death penalty criminals, and obviate the effects of such demoralizing tragedies.

GEORGE N. HARTLEY.

Fountain City, Indiana.

WHY STUDY COAL?

Editor THE AMERICAN FRIEND:

"The Social Order Committee chose Coal Mining for study because coal is of fundamental importance in our present-day life and yet the industry which produces it is in a chronically unhealthy condition. We all depend on coal, directly or indirectly, for a very large share of our comforts and conveniences. It is coal that gives our workers command of power, which enormously increases their effectiveness. It gives us light and heat and transportation. Nature has supplied us bounteously with this magic

provider of wealth and comfort—ample, it is estimated, for hundreds and even thousands of years. But the economic system somehow bungles its production.

"If society could solve its coal problem so that a sufficient supply of coal would be continuously moving to consumers without waste, so that employment in the industry would be regular, reasonably free from hazard and fairly rewarded, and so that justice would be done to producer and consumer alike, the direct gain would be enormous, and the knowledge made available for the solution of other industrial problems would be very great."

Thus the introductory note to the brief report on the coal industry just published by the Social Order Committee of Philadelphia Yearly Meeting of Friends (Fourth and Arch Streets) gives some of the reasons why this group chose the coal industry for their study.

For the second time within the last eight years the American Friends Service Committee has sent workers into the soft coal fields of Pennsylvania to administer relief. That conditions calling for child feeding should recur periodically in a state as rich as Pennsylvania and among the workers in one of our basic industries suggests that there is something seriously wrong. Suffering and waste seem inevitable until we can find a remedy for the disorganization and chaos in the industry itself, and there seems little likelihood of such a remedy being found in the near future, unless there is some public demand for action. Such a demand to be intelligent must be based on a knowledge of facts. It is facts and certain proposed steps toward a solution of the difficulties that the Social Order Committee present in their report, a small pamphlet of some twelve pages, which can be obtained without charge from their office, 1417 Locust Street, Philadelphia, or from the American Friends' Service Committee, 20 South Twelfth Street, Philadelphia. The Social Order Committee will welcome letters agreeing or disagreeing with the proposed steps on the road toward a satisfactory solution of this most difficult problem. A. C. E.

Philadelphia, Pa.

HOW BIG WAS ALEXANDER?

Editor THE AMERICAN FRIEND:

I think Phebe Wing's brother's memory has slipped a cog in the poetry about Alexander as quoted in the issue of February 23. I committed it to memory more than seventy years ago and there are four lines left out near the middle and sixteen lines at the close. It would be better if anyone should care to preserve it to have it all together. WILLIAM P. SMITH.

Lindsay, California.

Editor THE AMERICAN FRIEND:

This Alexander story, as given below in full was taken from a Third Reader used by a boy in his eighth year, and his grandfather used to tell him what he learned in school when he was a boy before the United States was born. Now while copying this Alexander story, it has occurred to me to suggest that you put a child's story in THE AMERICAN FRIEND so that there will be a FIGHT in every family where two or more children are gathered together, who will get it first, the same as they scrap for the "funny sheet." Perhaps they might make a mistake and learn something! This boy's grandfather told him how he learned his A B C's, and after fifty years, more or less, have come and gone, and by browsing around this boy learned that his grandfather had a school book written by a "teacher of youth" who was known as "Poor Richard," the pen name for Benjamin Franklin. Here is the beginning:

A was an apple for Aaron to eat.
B was a boxer for bullies to beat.
C was a Christian resigned to his fate.
D was a drunkard who spent his estate.
E was an Englishman hunting for gold.
F was a Frenchman, gay, gallant and bold.

G was a gentleman, learned and polite.
H was a huntsman who rode out of sight.
I was an Indian who painted his face.
J was a jockey without money or grace.
K was a kite that flew high in the air.
L was a lapdog caressed by the fair.

M was a monkey that came over the sea.
N was a Negro who sighed to be free.
O was an oyster that lived upon brine.
P was a pumpkin that grew on a vine.
Q was a Quaker who always loved peace.
R was religion that made sorrows cease.

S was a sailor who launched from the shore.
T was a traveler-all the world o'er.
U was a unicorn that strove for the crown.
V was a vineyard that cheered the whole town.
W was as wise as a letter could be.
X was a Xenophon wiser than he.
Y was a youth who was honest and good.
Z was a zebra, and lived in the wood.

This is from the land of wooden nutmegs, basswood hams and pine tree shillings in the province of Poughkeepie, State of New York.

"Just as True Now as Seventy Years Ago" is well rendered from memory. I have a school reader of that early day from which the youth were given their instruction and beneath the title of the poem this historic note appears in brackets: Alexander of Macedon, a famous general and conqueror of many nations, was called "Alexander the Great" on account of his great achievements. After conquering Persia, he died at Babylon in the year 324 before the Christian era.

HOW BIG WAS ALEXANDER?

Son:
How big was Alexander, pa,
That people called him great?
Was he, like old Goliath, tall?
His spear a hundred weight?
Was he so large that he could stand,
Like some tall steeple, high;
And while his feet were on the ground,
His hands could touch the sky?

Father:
Oh, no, my child: about as large
As I, or uncle James;
'Twas not his stature made him great,
But greatness of his name.

Son:
His name, so great? I know 'tis long,
But easy quite to spell;
And more than half a year ago
I knew it very well.

Father:
I mean, my child, his actions were
So great, he got a name
That everybody speaks with praise,
That tells about his fame.

Son:
Well, what great actions did he do?
I want to know it all.

Father:
Why, he it was who conquered Tyre,
And leveled down her wall,
And thousands of her people slew;
And then to Persia went,
And fire and sword on every side
Through many a region sent.
A hundred conquered cities shone
With midnight burnings red;
And strewed o'er many a battle-ground
A thousand soldiers bled.

Son:
Did killing people make him great?
Then why was Abdel Young,
Who killed his neighbor, training day,
Put into jail and hung?
I never heard them call him great—

Father:
Why, no, 'twas not in war;
And him who kills a single man,
His neighbors all abhor.

Son:
Well, then, if I should kill a man,
I'd kill a hundred more;
I should be great and not get hung,
Like Abdel Young, before.

Father:
Not so, my child, 'twill never do:
The Gospel bids be kind.

Son:
Then they that kill and they that praise,
The Gospel do not mind.

Father:
You know, my child, the Bible says
That you must always do
To other people as you wish
To have them do to you.

Son:
But, pa, did Alexander wish
That some strong man would come
And burn his house and kill him, too,
And do as he had done?
Does everybody call him great,
For killing people so?
Well, now, what right had he to kill,
I should be glad to know.
If one should burn the buildings here
And kill the folks within,
Would anybody call him great,
For such a wicked thing?

(Rev. E. Jones.)

JOHN J. HAVILAND.

Poughkeepsie, N. Y.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

HISTORY OF SOCIETY OF FRIENDS IN CANADA

By Arthur Garratt Dorland

MacMillan Co., Toronto, $5.50

As justification for this volume the author presents the fact that no one has before attempted to trace the history of the Society of Friends in Canada. He points out that early Canadian Friends "were pioneers in the field both of material and religious endeavor; and though it is difficult to estimate such a thing with exactness, they have left their impress on the life and thought of the young Canadian nation."

Characteristic of the true biographer and historian, Arthur Dorland laments the paucity of original sources in the way of personal or biographical material. He reminds us that Canadian Friends were a simple agricultural folk, who wrote few letters and kept fewer diaries; that they were too busy living to keep a record of how they lived. As a result, the limited amount of old manuscript records that were available had to be liberally supplemented by the records of visiting Friends from England and the United States, who recorded their impressions and whose journals form both a unique and a valuable contemporary record of conditions in Canada during the pioneer period of Quaker settlement. Had our friend not frankly admitted the handicap under which he worked in compiling this history, it might easily have been overlooked by the reader for the book throughout gives ample evidence of wide and thoroughgoing research.

This book is indeed a history of Friends in Canada, but it is much more than that. In the first chapter a comprehensive view is given of the organization, discipline and distinctive testimonies of the Society of Friends as a whole. It offers effective background for the more detailed consideration of western American Quakerism, a background that is not only necessary for the general reader but also helpful to the Friendly one. Furthermore, preliminary to his treatment of the various distinctive phases of Canadian Quakerism, Arthur Dorland gives the general American background. Thus, a broad perspective is continually established, on the basis of which Quaker developments north of the Canadian border are the more readily understood. For example, there is an excellent chapter on the American background of the Quaker migration to Canada showing the general motive forces dominating the westward movement of Quakerism beyond the Alleghenies which began shortly following the Revolutionary period. Likewise, a discerning chapter on the religious separation of 1828 in America precedes that of the separation of that year in Canada.

Regarding this latter development, the author says: "If in these pages, religious separations among Friends appear to have been unduly stressed, it is only because they had such a far-reaching influence on Quakerism, and also because an understanding of these separations throws considerable light on the development of religious thought on the continent of America, a phase of history that has been too little understood." In this connection, Canadian Friends not only suffered the separation common to American Friends generally, but had one of their own, which while not of far reaching importance is sufficiently distinctive to warrant a brief chapter to itself. It is entitled, "The First Religious Separation in Canada —the Children of Peace."

Having carefully followed the course of Quaker history in Canada through the seperation of a century ago, the author thereafter traces the activities of the Liberal and Orthodox branches in separate chapters, after which he treats of the delayed separation of 1881 when the Conservative Friends withdrew from the Orthodox group.

The last three chapters deal respectively with the general activities of Canadian Friends as a whole in the field of Philanthropy, Education and Peace. Here again, these chapters present not only the work of Canadian Friends in these areas of Friendly interest, but give a comprehensive picture of Quaker activities generally. This is especially true of the concluding chapter which outlines the united work for peace and reconciliation in which Friends have joined during and following the great war.

Thus, apart from the interest one might have in the history of Canadian Quakerism (and the acquainting of ourselves with the various segments of American Quaker history is certainly to be encouraged) we are free to encourage the reading of this volume for the better understanding which it will give of the various phases of American Quakerism. The book is both scholarly and readable.

As many of our readers know, Arthur Garratt Dorland is Professor of History in the University of Western Ontario, London and is Clerk of the Canada Yearly Meeting.

NEW STANDARD BIBLE DICTIONARY

By M. W. Jacobus, E. E. Nourse and A. C. Zenos

Funk & Wagnalls. 965 pp., $7.50

A good Bible Dictionary is indispensable to a student of the Scriptures. While much of the fundamental truth of the Bible stands out in its own light in a way to be grasped and appreciated by all, it remains true that reliable information concerning the persons, places and things mentioned in the Bible adds immeasurably to its understanding.

When the various problems of an adequate Bible Dictionary are envisaged the task is appreciably tremendous. To be generally acceptable and helpful, it must not only appeal to what might be termed the professional scholars of the Bible, who, familiar with Hebrew and Greek, have a first hand acquaintance with the field of modern Biblical research, but must appeal to the much larger clientele, who, while educated and more or less conversant with the problems involved, have neither the background, time nor inclination to go into the technical questions involved. Even beyond this class, the majority of which would perhaps constitute the ministry, there is the still larger group of "laymen," who as interested students and Bible School teachers, look to such a work for reliable and easily understandable information. This test of general adaptability is well met in this admirable volume.

There is another and perhaps an even more delicately difficult test to be met. In view of the very wide range of biblical interpretation, from the strict literalist to the radical critic, is it possible for a Bible Dictionary to be so well balanced as to satisfy on the one hand the more conservative defenders of the faith, while conserving on the other the great contributions of the best Christian scholarship? On this point we allow the editors to speak for themselves:

"The critical position to which such a Dictionary is necessarily committed must be one of acceptance of the proved facts of modern scholarship, of open-mindedness toward its still-debated problems, and of conservation of the fundamental truths of the Christianity proclaimed and established in the message and mission of Jesus Christ. The constituency to which the Dictionary appeals is not to be helped by an apologetic method that ignores what a reverent critical scholarship has brought to light regarding the Book of the Christian religion; nor is it to be served by a radical spirit so enamored of novelty and opposed to tradition that it would seek to establish a new religion on the ruins of the historical facts of Christianity. It can be ministered to only by a clear, charitable, uncontroversial presentation of the results which a century and a half of earnest, conscientious, painstaking, self denying study of the Bible has secured, to the end that all students and readers of the Book may be led into its more intelligent understanding and its more spiritual use."

In other words, the authors wish us to understand that this is strictly a Dictionary of the Bible and not a volume of speculations about it—a storehouse of scriptural information prepared as an evangelical, scholarly and scientific and yet popular work.

An impressive array of some three score authorities on the Bible is represented in the work of this Dictionary. The contributors are representative scholars of various evan-

(Continued on page 200)

QUAKERDOM · AT · LARGE

Eleanor W. Taber, clerk of New York York Monthly Meeting, is enjoying a West Indian cruise and has planned to spend four days visiting Friends Mission stations on the Island of Jamaica.

Winifred Wildman, General Secretary of the Richmond Y. W. C. A., will be one of the delegates from the local branch to attend the national convention next month in Sacramento, California. At a recent local meeting she discussed the plans and purposes of the approaching convention.

At the request of Albert George Butzer, pastor of the West Side Presbyterian Church at Ridgewood, N. J., several New York Friends will hold a meeting for worship at his church on the evening of March 15. The meeting will be under the care of the Meeting for Ministry and Counsel and all Friends are invited to attend.

Mae N. Replogle writes that she is leaving New England Yearly Meeting and that her future address will be Cashmere, Washington. She expresses satisfaction over the privilege she and her late departed husband have had in working among New England Friends. For some time she has been serving Friends at Lawrence, Massachusetts, in the ministry.

President Levi T. Pennington, of Pacific College, recently made an extensive trip in southern Idaho and northern Utah, in which he made a series of Peace addresses. Among these were addresses at the Episcopal Cathedral at Boise and also at a union mass meeting under the auspices of the churches of the city of Boise, at a union meeting of the churches of Caldwell, and at a convocation of Utah Agricultural College at Logan.

G. Raymond Booth and family, formerly of Amboy, Indiana, arrived in Toronto February 8 and are fitting themselves actively into the work of Toronto Friends Meeting. He attended Yonge Street Quarterly Meeting at Newmarket, Ontario, on the 11th, where Harry Parry is pastor, and at the supper following the business session he was formally introduced and made acquainted with a new circle of Friends.

Through Ellison R. Purdy we learn of the recent sudden death of a member of the Minneapolis Meeting in the person of Charles W. Howard, who was killed by an Interurban car. Last summer he and his family returned from Canton Christian College, China, where for a number of years he had done expert work in silk culture. Previous to their removal to Canton he was a member of the Faculty of the University of Minnesota.

Our American Friend Service Committee correspondent writes that last November the Committee asked various Friends Colleges to furnish at least one team for Peace Caravan work for the coming summer, which work was inaugurated last year. The proposal has been received with great enthusiasm. Already Swarthmore College has sent in eleven applications, Penn College ten and Haverford seven. Others will doubtless follow from other Quaker colleges.

Alfred Lowry, who is the Paris representative of the American Friends Service Committee spent two days last week in Richmond. He spoke at Earlham College chapel and described the work of Friends Centers in Europe in general and in particular the activities at the Paris Center. Monday evening he addressed the Men's Brotherhood at First Friends Meeting and the following day was present at the Central Office staff meeting where he gave an informal talk on Friends work in France. He later addressed classes at Morton High School and Earlham College before leaving for Chicago.

F. W. Hirst, in anticipation of another volume of his Life of Lord Morley, published some lively extracts in the *Manchester Guardian* which include a reference to the death of Gladstone in 1898, after which Morley wrote to his sister from the library of the House of Commons: "The great news of the day is that the newspapers have turned me into a Catholic. Large lines on the posters, etc. So at last I thought I might as well say affably that I had not. I might have added that I am just as likely to turn *Negro*. If I turn anything in that direction it will undoubtedly be Quaker, for that is a quiet, silent sort of creed, and does not really prevent you from being infernally pugnacious if you like and at the proper time."

Rufus M. Jones was one of the speakers at Princeton University last month when college leaders met to study campus religion. In writing of this conference for *The Christian Century*, William E. Kroll says "If there were any among this lot of pedagogues who came to the conference uncertain as to what is meant by worship it is not at all unlikely that the demonstrations there given by Rufus M. Jones gave them at least a clue. Precisely how to bring to pass something worthy of the name of worship resolved itself into a matter of general attitude on the part of those who administer the affairs of the college, of securing a building which architecturally is conducive to worship, and of choosing to take time and to care about the elements that go to make possible an experience of worship in a chapel service."

Growing out of the discussion on the Real Presence at the London Meeting for Sufferings in February, F. E. Pollard suggests two points for consideration. (1) "We have a definite testimony against all outward rites and symbols which claim to be essential or peculiar vehicles of spiritual good. It is in line with our fundamental position to support the Bishop of Birmingham's description of them as magic. Even in those quarters where they are held to be merely useful symbols and not an absolute *sine qua non*, they are in practice held to be *effective in themselves*. This practical belief is unspiritual and irrational." (2) "We have a positive testimony as to what are the real things that matter in religion and life. It is a misfortune to the hope that Christianity may stand before the world as a vital power relevant to the real problem of humanity, that great bodies of Christians should be absorbed in the discussion of the retained spiritual qualities of the bread and wine whether these elements shall be kept in a cupboard above the table or in the vestry—and in the discussion of them not as merely important details but as essentials of the faith. The serious claims of religion—not to mention reason—are really at stake. Can we help in their defence?"

NEWS OF OUR MEETINGS

Suburban Day was observed at the Lafayette Avenue Friends Church of Brooklyn, New York, on March fourth. Friends and suburbanite members were present from Scarsdale, N. Y.; Baldwin, Long Island; Hagerstown, Md.; Norwalk, Conn.; Cumberland, Md.; Roselle, N. J.; Haverford, Pa.; Ridgwood, N. J.; New Rochelle, N. Y.; Richmond Hill, Long Island; Flushing, Long Island, and Jamaica, Long Island. Horace Coleman, secretary of the Japanese Sunday School Association, spoke at the morning meeting and after the dinner hour. W. Glenn Roberts, pastor, preached in the morning. 116 people were present. Jennie Callister, who is well known in our Five Years Meeting, was chairman of the committee which prepared the excellent meal served at noon. The church started a community canvass for prospective members on March sixth, co-operating with six neighboring churches of various denominations. An attendance contest between the adult and young people's classes in the Bible School is in progress. A St. Patrick's party will be held on the 17th by the Young People's group in the parlors of the church.

Whitewater Quarterly Meeting was held at Richmond, March 3, with the ten monthly meetings represented. At the meeting on Ministry and Oversight, Clarence E. Pickett spoke on worship as practiced by Friends and Stella Frances Jenkins of Kansas Yearly Meeting, who is spending the winter in Richmond, followed with illuminating personal experiences. At the 10:30 meeting for worship, messages were given by Thomas R. Kelly and Charles E. Hiatt, Superintendent of Evangelistic and Pastoral Work in Indiana Yearly Meeting. Sunday morning, Charles M. Woodman gave his message on "The Youth of Today for the Task of Tomorrow" to an appreciative audience.

Tilman Hobson, of Pasadena, California, has returned home after an extensive revival trip through Pennsylvania, New Jersey, North Carolina, Indiana and California, where in both union and denominational revivals, the presence and power of the Holy Spirit was manifest in conversions, renewals, family altars established, and additions to the churches. In some of the special services, as many as one hundred persons bowed at an altar of prayer at one service, and it was said that it was much like the days of Moody and Sankey. The union tabernacle revival, held at Blythe, California, was one in which the entire city and community as well as the churches were built up in best things. In addition to the regular revival services, he spoke to the Business Men's League, on civic righteousness, which aroused the men to greater care for both young and old. Abbie Hobson also spoke to the Women's Club and The Law and Order League, on "Home and City Service."

Fred E. Smith, Field Secretary of the Five Years Meeting, reached the limits of Puget Sound Quarterly Meeting, February 20, and spent eight busy days helping with the work there. He addressed the group of Friends at Everett on their monthly church night, February 23, and the monthly meeting at Seattle, the following Friday. Sunday morning an interested audience listened to his strong plea for a higher type of Christian living. In the evening he spoke to Everett Friends, gave an address before the Ministerial Association on Monday morning, and Tuesday evening spoke to a group of men at the Y. M. C. A. This visit was greatly appreciated and Friends hope he may come again in the not distant future.

On account of health conditions, Mrs. Homer L. Cox of Cleveland, Ohio, has found it necessary to reside in California with her family and her address is 1246 Wesley Avenue, Pasadena, California. Homer L. Cox plans to join his family in California in June next.

Dublin Quarterly Meeting met at Dublin, Indiana, February 25, 1928, with representatives from seven of the eight monthly meetings, also many others. William O. Fox of Spiceland gave an inspirational message on praise and thanksgiving, especially to God for his loving kindness. The noon hour was enjoyed sociably more than 100 partaking of the bountiful dinner provided by Dublin women Friends. At the close of the business session Abel Gilbert asked to be relieved from further responsibility as treasurer because of the growing infirmities of age. He sat at the head of the meeting and since its organization forty-four years ago has been the treasurer, having been absent but four times. His counsel and faithfulness have ever been an inspiration to Friends. With a keen sense of regret the request was granted, feeling that it was for his good. Ora Wright gave a message on Peace. The following day she attended Mooreland Friends Meeting and gave a missionary talk on Friends work in Cuba.

Cowan, Indiana, enjoyed an old fashioned revival in the Friends Church from November 28 to December 11. There were fifteen at the altar claiming definite blessing. Luther E. Addington, pastor of Second Friends Church of Indianapolis, was the evangelist. The truth was powerfully presented in love and people seeing their need began to seek God who kept his promise in supplying the need and great blessing came to the needy hearts. The meeting should have gone on for many were coming who had not been in the church for years. Unfortunately the evangelist was taken very sick with the influenza and was forced to close the meeting but much and lasting good was accomplished, one whole family being saved and made happy in the Savior's love.

Poplar Run Meeting, Indiana Yearly Meeting, began a revival on January 9 with their pastor, Laura Fetters leading the way and assisted by Luther E. Addington of Second Friends Church, Indianapolis, as evangelist. The truth was faithfully presented in love and from the first till the last service deep interest was manifested. Although three other meetings were in progress at the same time east, west, and north of Poplar Run, the house was filled almost every night, and some came as far as twenty miles. Bear Creek Meeting came in a body and rendered most helpful service in song and prayer, one evening. Needy ones began coming to the altar from the very first service and twenty-six bowed confessing their need and found blessing. Nine of these had never been converted. Seven united with the church, five began tithing their income and two dedicated their lives to the service of God. The meeting closed on January 24 with two at the altar, both claiming victory, for which thanks are ascribed to Jesus.

New Garden Quarterly Meeting observed Race Relations day, February 26, at Arba. The home and foreign mission superintendents usually cooperate in giving a program on missions on Sabbath afternoon of Quarterly Meeting. This custom was changed a little to observe race relations. Mamoru Tsutsui, a Japanese student at Earlham, spoke on the subject "Friendship Between the United States and Japan," which was greatly enjoyed by everyone. The children gave exercises and recitations concerning the brotherhood of man. They were greatly pleased to have their names written in Japanese. Those who were fortunate enough to have M. Tsutsui in their homes greatly enjoyed his presence.

PRAISE

BY SARAH J. TROTH

I will not wait, my God, until in glory,
In language mortal lips are weak to frame;
With the new song, I tell the old, old story,
And glorify Thy great and worthy name.

No! while each morning brings thy benediction,
Each noontide the rich favors of Thy grace,
Each ev'ning tender care and strong protection,
Shall praise be wanting till I see Thy face?

Before the morning stars had sung together,
My smallest needs Thy wisdom did foresee;
Thine by creation, loved ere yet created,
Great God, I humbly offer praise to Thee.

From the foundation of the world Thy mercy
Had willed, O Christ, Thy sacrifice for me;
Now, through Thy death made heir to life eternal,
Savior and Lord, adoring, I praise Thee.

Sent by the Father as my Guide and Teacher
To take the things of Christ and show to me,
O Holy Spirit, blessed Sanctifier,
With thankfulness I praise and honor Thee.

I praise the Father who hath given being;
I praise the Son, through whom new life I see;
I praise the Spirit, near and watchful Leader—
One God most holy from eternity.

Philadelphia, Pa.

NEWS FROM EVERETT, WASH.

The Everett meeting has had a pretty hard winter but is taking on new life. Especially during the month of February have there been signs of increased strength and vigor. The Quarterly Meeting was a time of great blessing to all. The very inspiring messages of Gervas A. Carey filled Friends with a determination to go forward in the work, assume responsibilities and carry them as they should. A visit by Fred E. Smith was very helpful, his messages

putting before Friends the claims of Christ and the Church. His visits to the homes were greatly appreciated and evidence of greater interest is seen. There is a spirit of optimism in spite of some very discouraging circumstances. The people certainly have been through a trying time and are all measuring up to very high standards.

During the past month some very worth while social affairs contributed to the general good feeling that is prevalent. On February 22, a Church Night supper and program was well attended and enjoyed by all present. Fred E. Smith was the speaker of the evening and presented the work of the Five Years Meeting in a very able manner. Many comments on the way this matter was presented have been heard and there is a better understanding of the purpose of both the Yearly Meeting and the Five Years Meeting.

The young people are working hard on plans for their summer conference which is to be held in the latter part of June. During the past month a Junior Christian Endeavor Society was started which is progressing and great hopes are held for it.

Although Sunday school is not as large as a year ago the attendance is regular and a general interest is manifest. The teachers are well fitted for their places and are showing a growing sense of responsibility for the religious welfare of those under their care and a concern for their conversion. One teacher attended a community training school for teachers that was held in the city and received a vision of the possibilities of the Sunday-school teacher.

There are many activities carried on in connection with the church and a very decided growth in the spiritual life of the members is manifest. To the Friends in America Friends here send greetings and say, "Keep your eyes on Puget Sound and you will see things happen."

RACE RELATIONS PROGRAM

Second Friends Church of Indianapolis, Indiana, enjoyed a most inspiring meeting, February 26, when the entire time was given to the young people who had for the theme of the evening, "Race Relations." They had planned their meeting so that the singing wove into the meeting the very thought of their subject.

After singing "In Christ There Is No East Or West," and "Coming, Coming, Yes They Are," Allen Beaumont played a wonderful piano solo. He very frequently broadcasts his music and is much appreciated. Chester Albertson led the devotional service, reading from the 12th Chapter of Romans. June and Viola Sims sang "My Task," and the quartet sang "Fling Wide the Gates."

The speakers were June Sims, George Krebs, Arthur Funston, Orange Jones and Ruth Ormsby. June Sims said, "We are all made by one father, what a pity to think of the prejudice. All countries look toward us as an example. Mob violence was handled without gloves and a mutual understanding with others will remove the prejudice." George Krebs said, "Praise God for Jesus and what the Bible tells about other people. We haven't lived as near God as we should and we need to live near the foreign people. The world has nothing to offer so we turn to the Bible. God loved us and we should love one another. Do unto others as ye would that they should do to you. We must see the divine image in every human being."

"Arthur Funston discussed the Negro and very ably presented the fact that the Negro is a part of our United States and in 75 years has made most wonderful advancement. The greatest hindrance to his welfare is the corrupt politician and politics. If neglected, we miss an opportunity for they are rich in folklore and music and are very patriotic for in the last war 300,000 answered their country's call. The United States is not a place for only one race or color—we should share the land."

Orange Jones speaking of Japan and America, discussed the 1924 Exclusion Act in three phases, Exclusion, Selective and Restrictive Legislation. Exclusion keeps them out, the Selective, chooses the emigrant, while the Restrictive, limits them. The Japanese are cultured and interested in science and the youth of Japan will strive to abolish war."

Ruth Ormsby said "Our relations as Friends with Indians and Negroes have been that of love. Friends treated the Indians as brothers and they returned the love given them, and when they were driven to reservations said you hold our hands and we will hold yours. President

Consolidated Report of United Benevolences
April 1, 1927 to February 29, 1928

YEARLY MEETING	ACCEPTED ALLOTMENTS	TOTAL
Baltimore Yearly Meeting	$ 7200.00	$ 4536.01
California Yearly Meeting		1673.00
Canada Yearly Meeting		783.00
Indiana Yearly Meeting	30000.00	21473.62
Iowa Yearly Meeting	18000.00	15095.46
Kansas Yearly Meeting	9600.00	2145.50
Nebraska Yearly Meeting	2500.00	1342.35
New England Yearly Meeting	13000.00	11643.08
New York Yearly Meeting *		2931.83
North Carolina Yearly Meeting	7750.00	8347.81
Western Yearly Meeting	26000.00	11163.03
Wilmington Yearly Meeting	6000.00	4420.30
Oregon Yearly Meeting		4853.89
Other Gifts		4412.13
	$130050.00	$94821.01

BOARDS	DISTRIBUTION
Foreign Mission Board	$69518.24
Home Mission Board	13323.85
Peace Association	2385.56
Young Friends Board	2044.99
Prohibition Board	258.05
Publication Board	23.24
Education Board	154.39
Religious Education Board	757.64
Aged Ministers and Missionary Fund	4299.34
Emergency Fund	2055.71
	$94821.01

Annual Budget	$148433.00
Accepted Budget	130050.00
11 months budget	$136063.51
11 months receipts	94821.01
11 months shortage	$ 41242.50
Amount given in 11 months last year	$84716.21
Shortage for 11 months last year	54299.07

*New York Yearly Meeting includes a small item in its budget, which has been exceeded.

Grant said the Quakers are the people to take care of the Indian. Geo. Fox saw slaves in the Barbadoes and admonished the masters to treat their slaves with kindness. Many Friends bought slaves and gave them their freedom. If we are good Quakers or Christians we must have brotherly love. If we be missionaries, we must have words of love and not only say them but act them and do them."

The conclusion of all the addresses was that a deep spiritual experience in the heart must be had or we could not successfully deal with other races and peoples.

The meeting concluded with the quartet, composed of Orange Jones, June Sims, Chester Albertson and Viola Sims, singing "Under His Wings."

Many expressions of approval were heard from the audience as they left the church, such as the following: We are proud of our young people and their ability to bring such messages to us. They are pleading for a higher type of Christianity, one that abolishes misunderstandings, war and hate. For hath not God "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitations."

L. E. ADDINGTON.

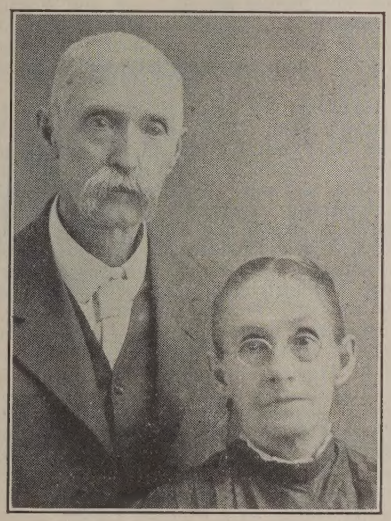
RACHEL J. RATCLIFF

Rachel J. Ratcliff, daughter of Anderson and Polly Lamm, and a loyal and lifelong Friend, died January 29, 1928, at her home near Tryon, Okla., after a prolonged illness of several months. She was born November 19, 1852, at Amboy, Indiana, and began her activities in life by teaching for two or three terms in her home school which was then known as Carey. Then, in 1877, she was married to John M. Ratcliff of West Middleton, Indiana. From that time on, throughout her life, she took a very lively interest in church work, and in the social and moral uplift of the community in which she lived.

During the time when she was connected with New Salem and Greentown Meetings, both in Howard County, Indiana, she will be remembered as a teacher in Sunday school, as a leader of the children in their Loyal Temperance Legion Society, as a promoter of Christian Endeavor work among the young people, and as an active worker in the Woman's Christian Temperance Union. It was during this time that there were three small boys in the home and she was putting forth every effort to train them to be Christian men, who should be useful to society. Her home life was such that she won their respect and confidence, and at an early age all became avowed Christians.

About 1891 she felt a definite call into the ministry and began preaching at first only occasionally, in the Greentown Meeting. Soon after, she took charge of a little country meeting, known as Friends Chapel, and continued for six years, during which time, she won many to Christ and developed her ministerial gift.

In the fall of 1898, the family moved to Tennessee into a community where



JOHN M. AND RACHEL J. RATCLIFF

there were no Friends; but she continued to preach the Gospel, holding her meetings in school houses. In February, 1901, she, together with her husband, accepted a call to go as missionaries to the Iowa Indians in central Oklahoma. This field gave her an opportunity not only to preach to the Indians but to go into their homes and teach them better ways of living. Through her efforts, some became Christians and many a life was made happier and better through the high ideals she continually held before them. During their eight years of missionary work a Sunday school, a meeting and a Christian Endeavor were kept up for the white people. It is very interesting to note that out of the group of young people who attended, three became Friends ministers and six became active Christian workers in the Friends church. Soon after coming as missionary to the Indians, she was recorded as a minister in Shawnee Quarterly Meeting (Kansas Yearly Meeting), and after leaving the mission field she continued her ministry at various points throughout Shawnee Quarterly Meeting. For many years she served that body as statistical secretary, the Quarterly Meeting on Ministry and Oversight as clerk, and was honored with these two positions as long as health permitted her to care for the work.

She continued a faithful and loyal servant of her Master until the end. During the last few weeks of her life, she talked much with Jesus, and often spoke of being ready to go as her work here was finished. The funeral service was held at the Christian Union Church in Tryon, Oklahoma, and was conducted by Isaac Frazier, who was assisted by Christian Hansen and Kate M. B. Jones, all ministers in Shawnee Quarterly Meeting. At this service many spoke of their appreciation of her life and her work, and some of the Indians being present stood as a silent memorial of her work among them. She was laid to rest in the Odd Fellow cemetery west of Tryon.

JOINT YEARLY MEETING OF FRIENDS IN CANADA

The Genesee Yearly Meeting of Friends and the Canada Yearly Meeting of Friends are to meet in joint session at Pickering College, Newmarket, Ontario, in August 1928, from the 2d to the 5th, inclusive.

This joint session is not being called because of any purpose of merging the two groups but with the hope of demonstrating and emphasizing the greatness of the common heritage, and it is to be hoped that all Friends will immediately begin to prepare their hearts and minds, in the love and fellowship of Jesus Christ, to become both dispensers and receivers of the outpourings of the Grace of God.

It is expected that many Friends both from England and from the United States will make it possible to be present to witness the demonstration of the unity of these two groups and to bear testimony to the tremendous implications of the belief in the indwelling Presence of the Spirit of God. In that presence all barriers must disappear, "For ye are all one in Christ Jesus."

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APRIL SHOWERS ARE PREDICTED

After placing an order for Thermometers with which to begin keeping April shower temperature records, one Friend explains as follows.

"During the closing weeks of the last fiscal year the Executive Committee of Wilmington Yearly Meeting was trying to formulate some plan by which the Meetings would be stimulated to give more regularly. Our attention was called to the United Budget Thermometer offered by the Promotion Committee of the Five Years Meeting.

"Now the fiscal year of 1927-28 is drawing to a close. I think every member of the Executive Committee of Wilmington Yearly Meeting will say that the experiment has proved to be a worthwhile factor in stimulating and inspiring the meetings to a more liberal and systematic giving.

"The system, however, will not work itself. In the beginning of the fiscal year a new allotment was made by which each meeting was given a goal within its reach. All the required figures and names were placed on each United Budget Thermometer *before* it was sent to the meeting. Attention was called to the thermometer and the standing of the meeting when it seemed advisable. Many meetings responded to the request to bring their thermometers to Yearly Meeting for an exhibit.

"As a result, we have more meetings contributing. The giving is more generous than ever before. Under the old method the total amount looked so big at the close of the year that they would not put forth an effort; but how many meetings can and do contribute each month one-twelfth of their goal. We think so well of the system that we want to try it again."

(Signed) CLYDE O. WATSON, *Ex. Sec'y*
Wilmington Yearly Meeting.

The above order will be filled without charge. Other yearly, quarterly or local meetings desiring United Budget Thermometers for the fiscal year, beginning in April, should order at once from The Promotion Committee, 101 South Eighth Street, Richmond, Indiana.

NEW BIBLE DICTIONARY

(Continued from page 195)

gelical denominations and leading educational institutions of the world. Each article is signed with the writer's initials and his name can be learned by reference to the list of contributors. It will be of personal interest to our own readers to know that the first initials presented in the Key to the Contributors are A. C. P.—Alexander Converse Purdy, Ph. D., Professor of Practical Theology, Hartford Theological Seminary.

WANTED TO BUY—

A copy of the "Reminiscences of Levi Coffin," published by the Western Tract Society, Cincinnati, Ohio, 1876. Write, stating price and condition of book, to Marjorie Hill Allee, 5762 Harper Avenue, Chicago.

BIRTHS

LAWRENCE—To Wilfred E. and Geneva Lawrence, League City, Texas, February 10, 1928, a daughter, Elsie Marie.

DANN—To Robert H. and Lyra Miles Dann, Corvallis, Oregon, February 24, 1928, a daughter, Dorothy.

DEATHS

CROSMAN—At her home in New Rochelle, N. Y., February 15, 1928, Sarah Fuller Crosman, widow of Charles S. Crosman, after a few days illness which developed into pneumonia. Born in Amherst, Mass., she lived several years with her parents at Lynn, and after her marriage lived in Haverford, Pa., until about ten years ago they came to Brooklyn and transferred their membership to Brooklyn Friends Meeting. For years she was president of the Haverford Branch of the Needlework Guild of America, and was chairman of the Supper Committee for both New York Quarterly and Monthly Meetings. Her passing has meant "a vacant seat in a pew of the church, an empty chair at the supper table and the absence of a strong and lovable personality." A daughter, Marion C. Phillips of Cynwyd, Pa., and a son, Carol of Dayton, Ohio, survive. Interment at Lynn, Mass.

HALL—At Joe Creek, South Dakota, February 6, 1928, Olive Anna Marshall Hall, wife of Frank I. Hall, in her 64th year. Born at Stanford, Iowa, she was married in 1885 and moved to Gann Valley, S. D. A birthright member of Friends, she was active in church and Sunday school being the first superintendent in the Joe Creek community. Her membership was at Harmony Friends church. Besides the husband, five sons and one daughter survive her.

HOWARD—At Wheaton, Illinois, March 1, 1928, Charles Walter Howard, at the age of 46. Having returned from Lingnan University, Canton, China, after ten years of service, he became professor of zoology at Wheaton College last September. By his Christian scholarship and by his keen sympathy with students he had won the universal esteem of faculty and student body. He was struck by a train on a grade crossing between his home and the college when hastening back to his work. He had been a Friend for fifteen years, having joined Minneapolis Meeting in 1913. He is survived by his wife, Anne Townsend Howard, and four children.

JACOBS—At San Diego, California, February 26, 1928, Abbie Kelley Jacobs, daughter of Alfred D. and Abigail B. Kelley, the latter a minister, in her 69th year. She is survived by one sister, Susan A. Kelley, who came with her some years ago to California for her health from Old Orchard, Maine. She was an elder in the First Friends Church of San Diego where services were held by the pastor, Joseph S. Fox. Interment at Whittier, the memorial address being given by a relative, Charles E. Tebbetts.

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KNUDSON—At the home of her daughter, Mrs. Isabel Knudson, Van Nuys, Calif., February 20, 1928, Martha Watland Knudson, widow of Stephen Knudson, in her 90th year. Of their eight children, three sons and two daughters survive her. She was a faithful member of Friends at New Sharon, Iowa, for over forty years. Funeral services were conducted at New Sharon by Edwin Loft, assisted by the pastor, James A. Parr. Interment in Friends cemetery by the side of her husband.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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